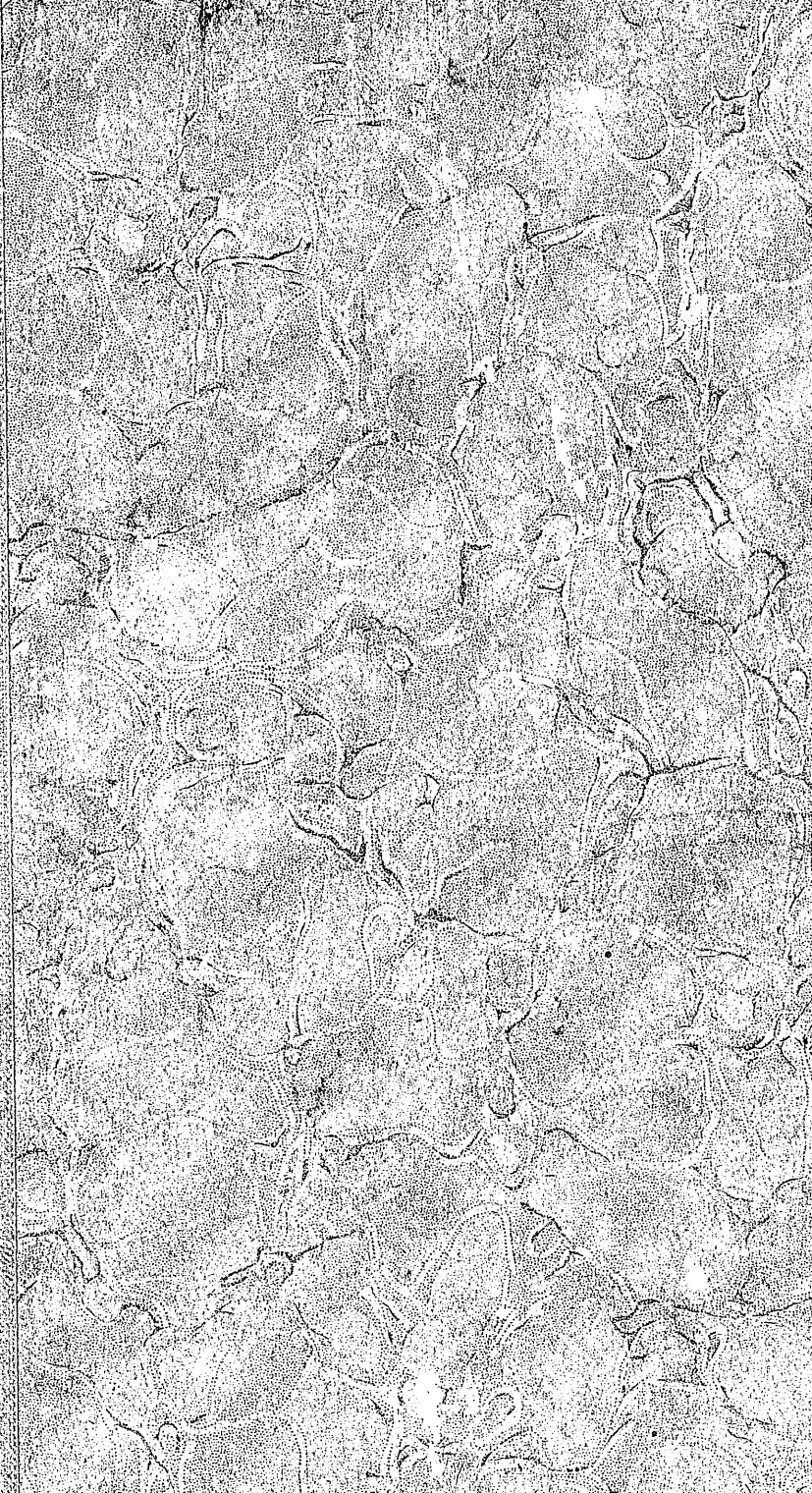


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A rectangular stamp with a dark, textured background. The text is in a white, serif, all-caps font, centered within the rectangle. The rectangle is framed by a thin white double-line border.

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THE

RELIGIOUS SECTS OF THE HINDUS.

Based on the "Sketch" by H. H. Wilson, M.A.,
late Boden Professor in the University of Oxford ; with
additions from later sources of information.

FIRST EDITION, TWO THOUSAND COPIES.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA :
LONDON AND MADRAS.

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HINDU AND MUHAMMADAN FESTIVALS.

Like "*The Religious Sects of the Hindus*," the Hindu portion of the above is largely based on *The Religious Festivals of the Hindus* by Professor H. H. Wilson, supplemented by Wilkins, Crooke, and other writers. The accounts of Muhammadan Festivals are from Canon Sell and Hughes. 8vo. 96 pp. 4 As. Post-free, 5 As.

The people everywhere are warmly interested in their festivals: among the women especially, they are, for the time, the absorbing thought. Christian workers should therefore have a good acquaintance with the principal festivals, their origin, the legends connected with them, and their mode of celebration.

The Festivals are arranged chronologically; but the dates vary more or less. Almanacks will show the precise time for each year.

Shelve in Div.

PREFATORY NOTE.

The "SKETCH" of Professor Wilson originally appeared in the *Asiatic Researches*; the first portion in the volume for 1828, and the second in the volume for 1832. Dr. Reinhold Rost, who, in 1861, superintended a new edition for Messrs. Trübner & Co., gives the following explanation of the minor inaccuracies which it contains, and the nature of his own superintendence :

On "account of the variety of manuscript sources in Persian, Sanskrit, Bengali, and different dialects of Hindi, from which the author gleaned the materials for his 'Sketch of the Religious Sects of the Hindus,' thorough consistence and uniformity in the transliteration of Indian names would have been beyond what could be expected by any one ever so slightly acquainted with the various graphical and still more phonetical, changes to which Sanskrit words are liable when passing into the vernacular idioms of modern India. No improvement in this respect was aimed at in the reprint of this work which appeared at Calcutta in the year 1846 (pp. 238 in 8vo.) and in which even the most obvious misprints of the original edition have been reproduced with scrupulous fidelity. Some care has, therefore, been bestowed in the present edition upon introducing such accuracy in the spelling of Indian words, both ancient and modern, as shall enable the student to trace without difficulty their original forms."

"However desirable, too, it would have been to verify the many quotations contained in the Notes, this has been found practicable only so far as some access to the printed literature of India enabled the editor to trace them. With regard to those of them which he has failed to verify, he must plead as his excuse that he undertook and carried on the work of editing with but little time to spare from his other avocations."

The corrections of Dr. Rost have been adopted.

In the reprint, only the more important Sanskrit quotations have been retained. Two sections have also been omitted :

1. **The Sikhs and their Sects.**—Mr. A. McAuliffe is bringing out a new accurate English translation of the Granth. More complete and trustworthy information will then be available.

2. **The Jains and their Sects.**—This section occupies 67 pages in the original, but more recent information is desirable.

The following works are recommended to the attention of the reader :

Hindu Castes and Sects, by J. N. Bhattacharyya. This is the most complete recent work on the subject. Published by Messrs. Thacker, Spink & Co.

"Lord Gouranga, or Salvation for All." An account of Chaitanya by Babu Shishir Kumar Ghose. *Amrita Patrika* Office, Calcutta, Re. 1-12-0.

Krishna and Krishnaism. By Babu Bulloram Mullick.

Life and Sayings of Sri Ramakrishna. By Max Müller.

In Madras this half-crazy ascetic has advanced so far to deification that he has been called Bhagavan Sri Ramakrishna. In California he is said to have been "the greatest incarnation since Sri Krishna."

MADRAS, *May*, 1904.

J. MURDOCH.

CONTENTS.

	<i>Page</i>
SECTION I.	
INTRODUCTORY OBSERVATIONS	1
SECTION II.	
STATE OF THE HINDU RELIGION, ANTERIOR TO ITS PRESENT CONDITION	7
SECTION III.	
PRESIDENT DIVISIONS OF THE HINDUS, AND OF THE VAISHNAVAS IN PARTICULAR	16
VAISHNAVAS	17
SAIVAS	17
SAKTAS	18
MISCELLANEOUS SECTS	18
VAISHNAVAS	19
SRI SAMPRADAYAS OR RAMANUJAS	19
DIVISIONS OF THE RAMANUJAS IN SOUTH INDIA	25
RAMANANDIS, OR RAMAVATS	26
KABIR PANTHIS... ..	37
KHAKIS	50
MALUK DASIS	51
RAM SANEHIS	52
DADU PANTHIS	53
DADU'S SAYINGS... ..	55
RAI DASIS	57
SENA PANTHIS	59
RUDRA SAMPRADAYIS, OR VALLABHACHARIS	60
THE BOMBAY MAHARAJA LIBEL CASE	67
SWAMI NARAYANA SECT OF GUJARAT	70
MIRA BAIS	70
BRAHMA SAMPRADAYIS, OR MADHWACHARIS	72
SANAKADI SAMPRADAYIS, OR NIMAVATS	77
VAISHNAVAS OF BENGAL	78
ADDITIONAL INFORMATION ABOUT THE CHAITANYA SECT	89
RADHA VALLABHIS	91

	<i>Page</i>
SAKHI BHAVAS	94
CHARAN DASIS	94
HARISCHANDIS, SADHNA PANTHIS AND MADHAVIS	95
SANNYASIS, VAIRAGIS, ETC.	96
VAIRAGIS	98
NAGAS	98
KRISHNAISM	99
SAIVAS	100
THE SAIVA SIDDHANTA OF SOUTH INDIA	102
DANDIS AND DASNAMIS	103
SANKARA ACHARYA	105
YOGIS OR JOGIS	110
JANGAMAS	116
PARAMAHANSAS	120
AGHORIS	121
URDDHABAHUS, AKAS MUKHIS, AND NAKHIS	122
GUDARAS	122
RUKHARAS, SUKHARAS, AND UKHARAS	123
KANFAT YOGIS	123
KARA LINGIS	124
SANNYASIS, BRAHMACHARIS, AND AVADHUTAS	124
NAGAS... ..	124
SAKTAS	125
DAKSHINAS OR BHAKTAS	130
VAMIS OR VAMACHARIS	132
ADDITIONAL REMARKS ON SAKTI WORSHIP	135
THE VAMACHARIS	137
KANCHULIYAS	139
KARARI... ..	140
SRI RAMAKRISHNA	140
MISCELLANEOUS SECTS	142
SAURAPATAS OR SAURAS	143
GANAPATYAS	143
PRAN NATHIS	143
SADHS	144
SATNAMIS	146
SIVA NARAYANIS	147
SUNYAVADIS	148
CONCLUDING REMARKS	151
INDEX	155
LIST OF PUBLICATIONS	157



THE RELIGIOUS SECTS OF THE HINDUS.

SECTION I.

INTRODUCTORY OBSERVATIONS.

The Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description : to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the *Vedas*, which have their *Karma Kānda* and *Jñāna Kānda*, or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods naturally separated into different associations, and the adorers of BRAHMA, VISHNU, and SIVA or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate : the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several *Darsanas*, or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference, or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods : * in like manner also, the conflicting opinions were matters rather of

* One division of some antiquity is the preferential appropriation of the four chief divinities to the four original castes ; thus SIVA is the *Adideva* of the *Brahmans*, VISHNU, of the *Kshattriyas*, BRAHMA of the *Vaisyas*, and GANESA of the *Sūdras*.

curiosity than faith, and were neither regarded as subversive of each other, nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the Brahmanical order at least, still continues: professing alike to recognise implicitly the authority of the *Vedas*, the worshippers of SIVA, or of VISHNU, and the maintainers of the *Sāṅkhya* or *Nyāya* doctrines, consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, in time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of them; and even it may be presumed, the introduction of new divinities. In all these respects, the *Purānas* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings* of animosity towards those who presumed to dispute that supremacy: in this conflict the worship of

* Thus in the Bhāgavat :

भवव्रतधरा ये च ये च तान्समनुव्रताः ।

पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥

Those who profess the worship of BHAVA, (Siva,) and those who follow their doctrines, are heretics and enemies of the sacred *Sāstras*,—Again:

मुमुक्षुवो घोररूपान्हित्वा भूतपतीन्थ ।

नारायणकलाः शान्ता भजन्ति ह्यनसूयवः ॥

Those desirous of final emancipation, abandoning the hideous gods of the devils, pursue their devotions, calm, blameless, and being parts of Nārāyaṇa.

The *Padma Purāna* is more personal towards VISHNU :

विष्णुदर्शनमात्रेण शिवद्रोहः प्रजायते ॥

शिवद्रोहान्न सन्देहो नरकं याति दारुणम् ।

तस्मान्न विष्णुनामा ऽपि न वक्तव्यं कदाचन ॥

From even looking at VISHNU, the wrath of SIVA is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of VISHNU ever be pronounced.

The same work is, however, cited by the VAISHNAVAS, for a very opposite doctrine.

वासुदेवं परित्यज्य यो ऽन्यदेवमुपासते ।

तृषितो जान्हीतीरे कूपं खनति दुर्मतिः ॥

BRAHMA has disappeared,* as well as, indeed, that of the whole pantheon, except VISHNU, SIVA and SAKTI, or their modifications; with respect to the two former, in fact, the representatives have borne away the palm from the prototypes, and KRISHNA, RAMA, or the *Linga*, are almost the only forms under which VISHNU and SIVA are now adored in most parts of India.†

The varieties of opinion kept pace with those of practice, and six heretical schools of philosophy disputed the pre-eminence with their orthodox brethren: we have little or no knowledge of these systems, and even their names are not satisfactorily stated: they seem, however, to be the *Saugata* or *Bauddha*, *Arhata*, or *Jaina*, and *Vārhaspatya*, or Atheistical, with their several subdivisions.‡

Had the difference of doctrine taught in the heretical schools been confined to tenets of a merely speculative nature, they would, probably, have encountered little opposition, and excited little enmity among the Brahmanical class, of which latitude of opinion is a very common characteristic. The founder of the Atheistical school, however, VRIHASPATI, attacks both the *Vedas* and the *Brahmans*, and asserts that the whole of the Hindu

He who abandons VASUDEVA and worships any other god, is like the fool, who being thirsty, sinks a well in the bank of the Ganges.

The principle goes still further, and those who are inimical to the followers of a Deity, are stigmatised as his personal foes—thus in the *Adi Purāna*, VISHNU says:

मद्वक्तो बलुभो यस्य स एव मम बलुभः ।

तत्परो बलुभो नास्ति सत्यं सत्यं धनञ्जय ॥

He to whom my votary is a friend, is my friend—he who is opposed to him, is no friend of mine—be assured, *Dhananjaya*, of this.

* SIVA himself, in the form of KALA BHAIRAVA, tore off BRAHMA's fifth head, for presuming to say, that he was BRAHMA, the eternal and omnipotent cause of the world, and even the creator of SIVA, notwithstanding the four VEDAS and the personified *Omākāra*, had all given evidence, that this great, true and indescribable deity was SIVA himself. The whole story occurs in the *Kāśi Khand* [c. 31] of the *Skanda Purāna*, and its real signification is sufficiently obvious.

† The great text-book of the *Vaishnavas* is the *Bhāgavat*, with which it may be supposed the present worship, in a great measure, originated, although the *Mahābhārat* and other older works had previously introduced this divinity. The worship of the *Linga* is, no doubt, very ancient, although it has received, within a few centuries, its present degree of popularity: the *Kāśi Khand* was evidently written to enforce it, and at Benares, its worship entirely overshadows every other ritual.

‡ In a work written by the celebrated *Mādhava*, describing the different sects as they existed in his day, entitled the *Sarva Darsina* the *Vārhaspatyas*, *Lokāyatās*, and *Chārvaakas* are identified, and are really advocates of an atheistical doctrine, denying the existence of a God, or a future state, and referring creation to the aggregation of but four elements. The *Bauddhas*, according to the same authority, admit of four subdivisions, the *Madhyāmikās*, *Yogāchāras*, *Sautrāntikas* and *Vaidhāshvikas*. The Jains or Arhats, as till one of the popular divisions, we shall have occasion to notice in the text.

system is a contrivance of the Priesthood, to secure a means of livelihood for themselves,* whilst the *Bauddhas* and *Jainas*, equally disregarding the *Vedas* and the *Brahmans*, the practice and opinions of the Hindus, invented a set of gods for themselves, and deposed the ancient pantheon: these aggressions provoked resentment: the writings of these sects are alluded to with every epithet of anger and contempt, and they are all anathematised as heretical and atheistical; more active measures than anathemas, it may be presumed, were had recourse to: the followers of *VRIHASPATI*, having no worship at all, easily eluded the storm, but the *Bauddhas* of Hindustan were annihilated by its fury, and the *Jainas* apparently evaded it with difficulty, although they have undoubtedly survived its terrors, and may now defy its force:

The varieties thus arising from innovations in practice and belief, have differed, it may be concluded, at different eras of the Hindu worship. To trace the character of those which have latterly disappeared, or to investigate the remote history of some which still remain and are apparently of ancient date, are tasks for which we are far from being yet prepared: the enquiry is, in itself so vast, and so little progress has been made in the studies necessary to its elucidation, that it must yet remain in the obscurity in which it has hitherto been enveloped; so ambitious a project as that of piercing the impenetrable gloom has not instigated the present attempt, nor has it been proposed to undertake so arduous a labour, as the investigation and comparison of the abstruse notions of the philosophical sects. The

* *Vrihaspati* has the following texts to this effect, [quoted in the *Sarva Darsana*, Calcutta edition, pp. 3 and 6, and with a v. 1. *Prabodhach ed.* Brockhaus, p. 30]:

अग्निहोत्रं त्रयो वेदास्त्रिदण्डं भस्मगुण्ठनम् ।

बुद्धिपौरुषहीनानां जीविकेति वृहस्पतिः ॥

“The Agnihotra, the three Vedas, the Tridanda, the smearing of ashes, are only the livelihood of those who have neither intellect nor spirit.” After ridiculing the *Śrāddha*, shrewdly enough, he says:

ततश्च जीवनोपायो ब्राह्मणैर्विदितस्त्रिह ।

मृतानां प्रेतकार्याणि न त्वन्यद्विद्यते क्वचित् ॥

Hence it is evident, that it was a mere contrivance of the Brahmins to gain a livelihood, to ordain such ceremonies for the dead, and no other reason can be given for them. Of the *Vedas*, he says: त्रयो वेदस्य कर्तारो भण्डधूर्त्तनिशाचराः ॥

The three Authors of the *Vedas* were Buffoons, Rogues, and Fiends—and cites texts in proof of this assertion.

humbler aim of these researches has been that of ascertaining the actual condition of the popular religion of the inhabitants of some of the provinces subject to the Bengal Government; and as a very great variety prevails in that religion, the subject may be considered as not devoid of curiosity and interest, especially as it has been left little better than a blank, in the voluminous compositions or compilations, professing to give an account of the native country of the Hindus.

The description of the different sects of the Hindus, which I propose to offer, is necessarily superficial: it would, indeed, have been impossible to have adopted the only unexceptionable method of acquiring an accurate knowledge of their tenets and observances, or of studying the numerous works in Sanskrit, Persian, or the provincial dialects of Hindi, on which they are founded. I have been obliged to content myself, therefore, with a cursory inspection of a few of those compositions, and to depend for much of my information on oral report, filling up or correcting from these two sources the errors and omissions of two works, on this subject professedly, from which I have derived the ground work of the whole account.

The works alluded to are in the Persian language, though both were written by Hindu authors; the first was compiled by SITAL SINH, Múnshí to the *Rájá* of Benares; the second by MATHURA NATH, late librarian of the Hindu College, at the same city, a man of great personal respectability and eminent acquirements: these works contain a short history of the origin of the various sects, and descriptions of the appearance, and observances, and present condition of their followers: they comprise all the known varieties, with one or two exceptions, and, indeed, at no one place in India could the enquiry be so well prosecuted as at Benares.* The work of MATHURA NATH is the fullest and most satisfactory, though it leaves much to be desired, and much more than I have been able to supply. In addition to these sources of information, I have had frequent recourse to a work of great popularity and extensive circulation, which embodies the legendary history of all the most celebrated *Bhaktas* or devotees of the Vaishnava order. This work is entitled the *Bhakta Málá*. The original, in a difficult dialect of Hindi, was composed by NABHAJI, about 300 years ago,† and is little more than a catalogue, with brief and obscure references to some leading circumstances connected with

* The acknowledged resort of all the vagabonds of India, and all who have no where else to repair to: so, the *Káśi Khanda*:

"To those who are strangers to the *Śruti* and *Smṛiti* (Religion and Law); to those who have never known the observance of pure and indispensable rites; to those who have no other place to repair to; to those, is Benares an asylum."

† [Journ. As. Soc. Bombay, Vol. III, p. 4.]

the life of each individual, and from the inexplicit nature of its allusions, as well as the difficulty of its style, is far from intelligible to the generality even of the natives. The work, in its present form, has received some modifications and obvious additions from a later teacher, NARAYAN DAS, whose share in the composition is, no doubt, considerable, but cannot be discriminated from NABHAJI'S own, beyond the evidence furnished by the specification of persons unquestionably subsequent to his time.—NARAYAN DAS probably wrote in the reign of SHAH JEHAN. The brevity and obscurity of the original work pervade the additional matter, and to remedy these defects, the original text, or *Mula*, has been taken as a guide for an amplified notice of its subjects, or *Tika*, of KRISHNA DAS; and the work, as usually met with, always consists of these two divisions. The *Tika* is dated *Samvat*, 1769 or A.D. 1713. Besides these, a translation of the *Tika*, or a version of it in the more ordinary dialect of Hindustan, has been made by an anonymous author, and a copy of this work, as well as of the original, has furnished me with materials for the following account. The character of the *Bhakta Málá* will best appear from the extracts of translations from it to be hereafter introduced: it may be sufficient here to observe, that it is much less of a historical than legendary description, and that the legends are generally insipid and extravagant: such as it is, however, it exercises a powerful influence, in Upper India, on popular belief, and holds a similar place in the superstitions of this country, as that which was occupied in the darkest ages of the Roman Catholic faith, by the Golden Legend and Acts of the Saints.*

* In further illustration of our text, with regard to the instrumentality of the *Puránas* in generating religious distinctions amongst the Hindus, and as affording a view of the *Vaishnava* feelings on this subject, we may appeal to the *Padma Purána*. In the *Uttara Khanda*, or last portion of this work, towards the end of it, several sections are occupied with a dialogue between SIVA and PARVATI, in which the former teaches the latter the leading principles of the *Vaishnava* faith. Two short sections are devoted to the explanation of who are heretics, and which are the heretical works. All are *Páshandas*, SIVA says, who adore other gods than VISHNU, or who hold, that other deities are his equals, and all Brahmins who are not *Vaishnavas*, are not to be looked at, touched, nor spoken to.

SIVA, in acknowledging that the distinguishing marks of his votaries, the skull, tiger's skin, and ashes, are reprobated by the Vedas (*Srutigarhitam*) states, that he was directed by VISHNU to inoculate their adoption, purposely to lead those who assumed them into error.—NAMUCHI and other *Daityas* had become so powerful by the purity of their devotions, that INDRA and the other gods were unable to oppose them. The gods had recourse to VISHNU, who, in consequence, ordered SIVA to introduce the *Saiva* tenets and practices, by which the *Daityas* were beguiled, and rendered "wicked, and thence weak."

In order to assist SIVA in this work, ten great Sages were imbued with the *Támasa* property, or property of darkness and ignorance, and by them such writings were put forth as were calculated to disseminate unrighteous and heretical doctrines, these were KANADA, GAUTAMA, SAKTI, UPAMANYU, JAIMINI, KAPILA, DURVASAS, MRIKANDA, VRIHASPATI, and BHARGAVA.

By SIVA himself the *Pásupata* writings were composed; KANADA is the author of the *Vaisheshika* Philosophy. The *Nyáya* originates with GAUTAMA. KAPILA is

SECTION II.

STATE OF THE HINDU RELIGION, ANTERIOR
TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, nor uninteresting preliminary branch of the enquiry, to endeavour to determine its existing modifications,

the founder of the *Sāṅkhya* School, and VRIHASPATI of the *Chārṣāka*. JAIMINI, by SIVA's orders, composed the *Mīmāṃsā*, which is heretical, in as far as it inculcates works in preference to faith, and SIVA himself, in the disguise of a Brahman, or as VYASA, promulgated the *Vedānta*, which is heterodox in *Vaiṣṇava* estimation, by denying the sensible attributes of the deity. VISHNU, as BUDDHA, taught the *Bauddha Sāstra*, and the practices of going naked, or wearing blue garments, meaning, consequently, not the *Bauddhas*, but the *Jainas*. The *Purāṇas* were partly instrumental in this business of blinding mankind, and they are thus distinguished by our authority and all the *Vaiṣṇava* works.

The *Mātsya*, *Kaurya*, *Liṅga*, *Saiva*, *Skanda*, and *Agneya*, are *Tāmasa*, or the works of darkness, having more or less of a *Saiva* bias.

The *Vishnu*, *Nāradya*, *Bhāgavat*, *Garuda*, *Pādma*, and *Vārāha*, are *Sāttvika*, pure and true; being in fact, *Vaiṣṇava* text-books.

The *Brahmānda*, *Brahma*, *Vaivartta*, *Mārkaṇḍeya*, *Bhaviṣya*, *Vāmana* and *Brahmā*, are of the *Rājasa* cast, emanating from the quality of passion. As far as I am acquainted with them, they lean to the *Sākta* division of the Hindus, or the worship of the female principle. The *Mārkaṇḍeya* does so notoriously, containing the famous *Chandi Pātha*, or *Durgā Māhātmya*, which is read at the *Durgā Pūjā*; the *Brahma Vaivartta*, is especially dedicated to KRISHNA as GOVINDA, and is principally occupied by him and his mistress RADHA. It is also full on the subject, of *Prakṛiti* or personified nature.

A similar distinction is made even with the *Smritis*, or works on law. The codes of VAŚIṢṬHA, HARIṬA, VYASA, PARASARA, BHARADWAJA, and KASYAPA, are of the pure order. Those of YAJNAVALKYA, ATAI, TITTIRI, DAKSHA, KATYAYANA and VISHNU of the *Rājasa* class, and those of GAUTAMA, VRIHASPATI, SAMVARTTA, YAMA SANKHA and USANAS, are of the *Tāmasa* order.

The study of the *Purāṇas* and *Smritis* of the *Sāttvika* class, secures *Mukti*, or final emancipation, that of those of the *Rājasa* obtains *Swarga*, or Paradise; whilst that of the *Tāmasa* condemns a person to hell, and a wise man will avoid them.

किमत्र बहूनोक्तेन पुराणेषु स्मृतिष्वपि ।

तामसा नरकायैव वर्जयेत्तान्विचक्षणः ॥

The *Vaiṣṇava* writers endeavour to enlist the *Vedas* in their cause, and the following texts are quoted by the *Tātparya Nirṇaya*:

एको नारायण आसीन्न ब्रह्मा न च शंकरः ।

NARAYANA alone was, not BRAHMA nor SANKARA.

वासुदेवो वा इदमग्र आसीन्न ब्रह्मा न च शंकरः ।

Or VASUDEVA was before this (universe,) not BRAHMA nor SANKARA.

The *Saivas* cite the *Vedas* too, as

सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ॥

at the period immediately preceding the few centuries, which have sufficed to bestow upon it its actual form: it happens, also, that some controversial works exist, which throw considerable light upon the subject, and of which the proximity of their date, to the matters of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scanty information as is attainable, are the *Sankara Digvijaya* of ANANDA GIRI, and the *Sarva Darsana Sangraha* of MADHAVACHARYA, the former a reputed disciple of SANKARA himself, and the latter a well-known and able writer, who lived in the commencement of the 14th century.

The authenticity of the latter of these two works, there is no room to question; and there is but little reason to attach any doubt to the former. Some of the marvels it records of SANKARA, which the author professes to have seen, may be thought to affect its credibility, if not its authenticity, and either ANANDA GIRI must be an unblushing liar, or the book is not his own: it is, however, of little consequence, as even, if the work be not that of ANANDA GIRI himself, it bears internal and indisputable evidence of being the composition of a period, not far removed from that at which he may be supposed to have flourished, and we may, therefore, follow it as a very safe guide, in our enquiries into the actual state of the Hindu Religion about eight or nine centuries ago.

The various sectaries of the Hindu Religion then existing, are all introduced to be combated, and, of course, conquered, by SANKARA: the list is rather a long one, but it will be necessary to go through the whole, to ascertain the character of the national faith of those days, and its present modifications, noticing, as we proceed, some of the points of difference or resemblance between the forms of worship which then prevailed, and which now exist. The two great divisions of *Vaishnavas* and *Saivas* were both in a flourishing condition, and each embraced six principal subdivisions: we shall begin with the former, who are termed; *Bhaktas*, *Bhágavatas*, *Vaishnavas*, *Chakrinas*, or *Pancharatrakas*, *Vaikhanasas* and *Barmahinas*.

But as each of these was subdivided into a practical and speculative, or *Karma* and *Jnána* portion, they formed, in fact

The Lord who pervades all things, is thence termed the omnipresent Siva. Rudra is but one, and has no second—

एको ऽपि रुद्रो न द्वितीयः ॥

These citations would scarcely have been made, if not authentic; they probably do occur in the Vedas, but the terms *Naráyana* and *Vasudeva*, or *Siva* and *Rudra*, are not to be taken in the restricted sense, probably, which their respective followers would assign them.

twelve classes of the followers of VISHNU, as the sole and supreme deity.

The *Bhāktas* worshipped VISHNU as VASUDEVA, and wore no characteristic marks. The *Bhāgavatas* worshipped the same deity as BHAGAVAT, and impressed upon their persons the usual *Vaishnava* insignia, representing the discus, club, &c., of that divinity; they likewise revered the *Sālagrām* stone, and *Tulasi* plant, and in several of their doctrinal notions, as well as in these respects, approach to the present followers of RAMANUJA, although they cannot be regarded as exactly the same. The authorities of these three sects were the *Upanishads* and *Bhagavad Gītā*. The names of both the sects still remain, but they are scarcely applicable to any particular class of *Vaishnavas*: the terms *Bhāktā*, or *Bhagat*, usually indicate any individual who pretends to a more rigid devotion than his neighbours, and who especially occupies his mind with spiritual considerations: the *Bhāgavat* is one who follows particularly the authority of the *Srī Bhāgavat Purāna*.

The *Vaishnavas* adored VISHNU as NARAYANA, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in *Vaīkuntha*, or VISHNU's heaven; their tenets are still current, but they can scarcely be considered to belong to any separate sect.

The *Chakrinās*, or *Pancharātrakas* were, in fact, *Sāktas* of the *Vaishnava* class, worshipping the female personifications of VISHNU, and observing the ritual of the *Pancharātra Tantra*: they still remain, but scarcely individualised, being confounded with the worshippers of KRISHNA and RAMA on the one hand, and those of *Sakti* or *Devī* on the other.

The *Vaikhānasas* appear to have been but little different from the *Vaishnavas* especially so called; at least ANANDA GIRI has not particularised the difference; they worshipped NARAYANA as supreme god, and wore his marks. The *Karmahīnas* abstained, as the name implies, from all ritual observances, and professed to know *Vishnu* as the sole source and sum of the universe, सर्वं

विष्णुमयं जगत्; they can scarcely be considered as an existent sect, though a few individuals of the *Rāmānujīya* and *Rāmānandī* *Vaishnavas* may profess the leading doctrines.

The *Vaishnava* forms of the Hindu faith are still, as we shall hereafter see, sufficiently numerous; but we can scarcely identify any one of them with those which seem to have prevailed when the *Sankara Vijaya* of ANANDA GIRI was composed. The great divisions, of RAMANUJA and RAMANAND—the former of which originated, we know, in the course of the 11th century, are unnoticed, and it is also worth while to observe, that neither in this, nor in any other portion of the *Sankara Vijaya*, is any allusion made to the separate worship of KRISHNA, either in his own person,

or that of the infantine forms in which he is now so pre-eminently venerated in many parts of India, nor are the names of RAMA and SITA, of LAKSHMANA or HANUMAN, once particularised, as enjoying any portion of distinct and specific adoration.

The *Saiva* sects are the *Saivas*, *Raudras*, *Ugras*, *Bhāktas*, *Jangamas*, and *Pásupatas*. Their tenets are so blended in the discussion, that it is not possible to separate them, beyond the conjectural discrimination which may be derived from their appellations: the text specifies merely their characteristic marks: thus the *Saivas* wore the impression of the *Linga* on both arms; the *Raudras* had a *Trisúla*, or trident, stamped on the forehead; the *Ugras* had the *Damaru*, or drum of *Sivú* on their arms, and the *Bhāktas* an impression of the *Linga* on the forehead—the *Jangamas* carried a figure of the *Linga* on the head, and the *Pásupatas* imprinted the same object on the forehead, breast, navel, and arms. Of these sects, the *Saivas* are not now any one particular class—nor are the *Raudras*, *Ugras*, or *Bhāktas*, any longer distinct societies: the *Jangamas* remain, but they are chiefly confined to the south of India, and although a *Pásupata*, or worshipper of SIVA as PASUPATI, may be occasionally encountered, yet this has merged into other sects, and particularly into that of the *Kánpátá Jogis*: the authorities cited by these sects, according to ANANDA GIRI, were the *Siva Gítá*, *Siva Sanhitá*, *Siva Ráhasya* and *Rudra Yámala Tantra*: the various classes of *Jogis* are never alluded to, and the work asserts, what is generally admitted as a fact, that the *Dandís*, and *Dasnámí Gosains* originated with SANKARA ACHARYA.

Worshippers of BRAHMA, or HIRANYAGARBHA, are also introduced by ANANDA GIRI, whom now it might be difficult to meet with: exclusive adorers of this deity, and temples dedicated to him, do not now occur perhaps in any part of India; at the same time it is an error to suppose that public homage is never paid to him. BRAHMA is particularly revered at *Pokher* in *Ajmir*, also at *Bithur*, in the *Doab*, where, at the principal Ghát, denominated *Brahmávartta Ghát*, he is said to have offered an *Aswamedha* on completing the act of creation: the pin of his slipper left behind him on the occasion, and now fixed in one of the steps of the Ghát, is still worshipped there, and on the full moon of Agraháyana (Nov.-Dec.) a very numerous attended *Melá*, or meeting, that mixes piety with profit, is annually held at that place.

The worshippers of AGNI no longer form a distinct class, a few *Agnihotra Brahmans*, who preserve the family fire, may be met with, but in all other respects they conform to some mode of popular devotion.

The next opponents of SANKARA ACHARYA were the *Sauras*, or worshippers of the sun, as the creator and cause of the world:

a few *Sauras*, chiefly *Brahmans*, still exist as a sect, as will be hereafter noticed ; but the divisions enumerated by ANANDA GIRI, are now, it is believed, unknown : he distinguishes them into the following six classes.

Those who adored the rising sun, regarding it as especially the type of BRAHMA, or the creative power. Those who worshipped the meridian sun as ISWARA, the destructive and regenerative faculty ; and those who revered the setting sun, as the prototype of VISHNU, or the attribute of preservation.

The fourth class comprehended the advocates of the *Trimūrti*, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far correspond with the *Sauras* of the present day, as to refrain from food until they had seen the sun.

The sixth class of *Sauras*, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun : they provided a mental luminary, on which they meditated, and to which their adoration was offered : they stamped circular orbs on their foreheads, arms, and breasts with hot irons ; a practice uniformly condemned by SANKARA, as contrary to the laws of the *Vedas*, and the respect due to Brahmanical flesh and blood.

GANESA, as well as SURYA, had formerly six classes of adorers ; in the present day he cannot boast of any exclusive worship, although he shares a sort of homage with almost all the other divinities : his followers were the worshippers of MAHA GANAPATI, of HARIDRA GANAPATI, or DHUNDI RAJ, who is still a popular form of GANESA, of UCHCHHISHTHA G., of NAVANITA G., of SWARNA G., and of SANTANA G. The left hand subdivision of the UCHCHHISHTHA GANAPATI sect, also called *Hairamba*, abrogated all obligatory ritual and distinction of caste.

The adorers of the female personifications of divine power, appear to have been fully as numerous as at present, and to have worshipped the same objects, or BHAVANI, MAHA LAKSHMI, and SARASWATI : even as personifications of these divinities, however, the worship of SITA and RADHA, either singly, or in conjunction with RAMA and KRISHNA, never makes its appearance. The worshippers of *Bakti* were then, as now, divided into two classes, a right and left hand order, and three subdivisions of the latter are enumerated, who are still well-known—the *Pūrnabhishiktas*, *Akritārthas*, *Kritākṛityasamas*.

There can be little doubt, that the course of time and the presence of foreign rulers, have very much ameliorated the character of much of the Hindu worship: if the licentious practices of the SAKTAS are still as prevalent as ever, which may well be questioned, they are, at least, carefully concealed from observation, and if they are not exploded, there are other observances of a more ferocious description, which seem to have disappeared. The worship of BHAIRAVA still prevails amongst the *Sáktas* and the *Jogís*; but in upper India, at least, the naked mendicant, smeared with funeral ashes, armed with a trident or a sword, carrying a hollow skull in his hand, and half intoxicated with the spirits which he has quaffed from that disgusting wine-cup, prepared, in short, to perpetrate any act of violence and crime, the *Kápálíka* of former days, is now rarely, if ever, encountered. In the work of ANANDA GIRI, we have two of these sectaries introduced, one a Brahman by birth, is the genuine *Kápálíka*: he drinks wine, eats flesh, and abandons all rites and observances in the spirit of his faith, his eminence in which has armed him with supernatural powers, and rendered BHAIRAVA himself the reluctant, but helpless minister of his will. The other *Kápálíka* is an impostor, the son of a harlot, by a gatherer of *Tádi*, or Palm juice, and who has adopted the character as an excuse for throwing off all social and moral restraint. The *Kápálíkas* are often alluded to in controversial works, that appear to be the compositions of a period at least preceding the tenth century.*

The next classes of sectaries, confuted by SANKARA, were various infidel sects, some of whom avowedly, and perhaps all covertly, are still in being: the list is also interesting, as discriminating opinions which, in the ignorance subsequent to their disappearance from Hindustan, have very commonly been, and, indeed, still are frequently confounded. These are the *Chárvakas*, or *Súnya Vádís*, the *Saugatas*, the *Kshapanakas*, the *Jainas*, and the *Bauddhas*.

The *Chárvakas* were so named from one of their teachers, the MUNI CHARVAKA. From VRIHASPATI—some of whose dogmas have been quoted from the work of MADHAVA, they are termed also *Várhaspatyas*. The appellation *Súnya Vádi* implies the asserter of the unreality and emptiness of the universe, and another designation, *Lokáyata*, expresses their adoption of the tenet, that this being is the *Be-all* of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see.

* See the Prabodha Chandrodaya, translated by Dr. Taylor [especially Act. III., Sc. 8 and ff.]

The *Saugatas* are identified even by MADHAVA with *Bauddhas*, but there seems to have been some, although probably not any very essential difference: the chief tenet of this class, according to ANANDA GIRI, was their adopting the doctrine taught by SUGATA MUNI, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the *Bauddha* and *Jaina* schisms: it is to be feared, that the personal description of the *Saugata*, as a man of a fat body and small head, although possibly intended to characterise the genus, will not direct us to the discovery of its origin or history. The *Kshapanaka* again has always been described by *Hindu* writers as a *Bauddha*, or sometimes even a *Jaina* naked mendicant: in the work before us he appears as the professor of a sort of astrological religion, in which* time is the principal divinity, and he is described as carrying, in either hand, the implements of his science, or a *Gola Yantra*, and *Turya Yantra*, the former of which is an armillary sphere, and the latter a kind of quadrant, apparently for ascertaining time;† from the geographical controversy that occurs between him and SANKARA, it appears that he entertains the doctrine regarding the descent of earth in space, which is attributed by the old astronomers to the *Bauddhas*, and controverted by the author of the *Sūrya Siddhānta*,‡ and subsequently by BHASKARA: the former is quoted by SANKARA, according to our author. These doctrines, the commentators on BHASKARA'S work, and even he, himself, commenting on his own text, say, belong to the *Jainas*, not to the *Bauddhas*; but, possibly, the correction is itself an error, it does not appear that the *Kshapanaka* of ANANDA GIRI argues the existence of a double set of planetary bodies, which is, undoubtedly, a *Jaina* doctrine,§ and the descent of the earth in space may have been common to all these sects.

The *Jainas* that existed in the time of ANANDA GIRI appear as *Digambaras* only; he does not notice their division into *Digambaras* and *Swetambaras*, as they at present are found, and existed indeed prior to the age of MADHAVA. The *Bauddhas* are introduced personally, although it may be questioned whether they were very numerous in India in so comparatively modern a period: according to ANANDA GIRI, a persecution of this sect, and of the *Jainas*, took place in one part of the peninsula, the state

* Time is the Supreme Deity. ISWARA cannot urge on the present. He who knows time knows BRAHMA. Space and time are not distinct from God.

† The *Turya Yantra* is the fourth part of an orb.

Fixing above it two pins, and looking between them, the time is ascertained by science.

‡ [at least implicitly in the sloka XII: 32.] A. R. XII: 229.

§ A. R. IX: 321.

of *Rudrapur*, during SANKARA's life time, but he, as well as MADHAVA,* excludes SANKARA from being at all concerned in it. He ascribes its occurrence to the same source, the instigation of a *Bhatta*, from the north, or, in fact, of KUMARILA BHATTA, a *Bengali*, or *Maithili Brahman*.

A long series of sectaries then ensues, of a more orthodox description, and who only err in claiming primeval and pre-eminent honours for the objects of their adoration—none of these are to be found; and, although, of a certain extent, the places of some of them may be supplied by the local deities of the villagers, and by the admission of others to a participation in the worship paid to the presiding deities of each sect, yet there can be little doubt, that a large portion of the Hindu Pantheon formerly enjoyed honours, which have for some centuries past been withheld. In this predicament are INDRA, KUVERA, YAMA, VARUNA, GARUDA, SESA, and SOMA, all of whom, in the golden age of Hindu idolatry, had, no doubt, temples and adorers: the light and attractive service of the god of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the tales, poems, and dramas of antiquity: it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures. The buffoonery of the *Holi*, and barbarity of the *Charak Pujá*, but ill express the sympathies which man, in all countries, feels with the vernal season, and which formerly gave rise to the festive *Vasantotsava* of the Hindus, and the licentious homage paid to *Sakti* and BHAIRAVA, has little in common with the worship, that might be supposed acceptable to KAMA and his lovely bride, and which it would appear they formerly enjoyed.

Besides the adorers of the secondary divinities, we have a variety of sects who direct their devotions to beings of a still lower rank, and of whom none, at present, exist as distinct bodies, although individuals may be found, either detached or comprehended in other classes, who, more or less, reverence similar objects. Thus, the worship of *Akás*,† or *Ether*, as the supreme deity, is still occasionally met with: all classes pay daily homage to the *Pitris* or Manes, and a few of the *Tántrikas* worship the *Siddhas*, or Genii, in the hope of acquiring superhuman powers: the same class furnishes occasional votaries of the *Vasus*, *Yakshas*, and *Gandharvas*, and even of the *Vetálas* and *Bhútas*, or goblins

* Preface to Wilson's Sanscrit and English Dictionary.

† In the *Vrihat Kathá*, *Dasa Kumára Málati Mádhava*, *Mrichchhakati*, &c.

† I have encountered but one Professor, however, of this faith, a miserable mendicant, who taught the worship of Ether, under the strange name of *Baghela*.

and ghosts, and the latter also receive still, from the fears of the villagers, propitiatory adoration. It does not appear, that in any form, the worship of the moon and stars, of the elements, and divisions of the universe, is still practised, although that of the *Tirthas*, or holy places and rivers, is as popular as ever.

We have thus completed the enumeration of the sects as described by the author of the *Sankara Vijaya*, and have had an opportunity of observing, that, although the outlines of the system remain the same, the details have undergone very important alterations, since the time at which this work was composed: the rise of most of the existing modifications, we can trace satisfactorily enough, as will hereafter appear, and it is not improbable, that the disappearance of many of those, which no longer take a part in the idolatry of the Hindus, may be attributed to the exertions of SANKARA and his disciples: his object, as appears from the work we have hitherto followed, was by no means the suppression of acts of outward devotion, nor of the preferential worship of any acknowledged and pre-eminent deity: his leading tenet is the recognition of *Brahma Para Brahma*,* as the sole cause and supreme ruler of the universe, and as distinct from SIVA, VISHNU, BRAHMA, or any individual member of the pantheon: with this admission, and in regard to the weakness of those human faculties, which cannot elevate themselves to the conception of the inscrutable first cause, the observance of such rites, and the worship of such deities, as are either prescribed by the *Vedas*, or the works not incompatible with their authority, were left undisturbed by this teacher;† they even received, to a certain extent, his particular sanction, and the following divisions of the Hindu faith were, by his express permission, taught by some of his disciples, and are, consequently, regarded by the learned Brahmans in general, as the only orthodox and allowable forms in the present day.‡ The *Saiva* faith was instituted by PARAMATA KALANALA, who is described as teaching at Benares, and assuming the insignia that characterise the *Dandis* of modern times. The *Vaishnava* worship was taught at *Kanchi*, or *Conjeveram*, by LAKSHMANA ACHARYA and HASTAMALAKA;

* As in these texts of the *Vedas* सदेव सौम्येदमग्र आसीत् । and आत्मा वा

इदमेक एवाग्र आसीत् । [quoted by Sank. in his *Brahmasútrabhāṣya*, Calc., 1854, p. 54. See also *Brihad Arany. Upan. I, 4, 1. p. 125.*]

† Ordinances founded on the *Tantras*, the *Purānas*, or historical record, are admissible if accordant with the *Vedas*; they must be rejected if repugnant.

‡ In the present impure age, the bud of wisdom being blighted by iniquity, men are inadequate to the apprehension of pure unity; they will be apt, therefore, again to follow the dictates of their own fancies, and it is necessary for the preservation of the world, and the maintenance of civil and religious distinctions, to acknowledge those modifications of the divine spirit which are the work of the SUPREME. These reflexions having occurred to SANKARA, he addressed his disciple, &c.

and the latter seems to have introduced a modified adoration of VISHNU, in the character of KRISHNA. The *Saura* sect was continued under the auspices of DIVAKARA, *Brahmachári*, and the *Sákta*, under those of the *Sannyási*, TRIPURAKUMARA: the *Gánapatya* were allowed to remain under the presidency of GIRIJAPUTRA, and from such persons as had not adopted either of the preceding systems, BATUKANATH, the professor of the *Kápálíka*, or *Bhairava* worship, was permitted to attract followers: all these teachers were converts and disciples of SANKARA, and returned to his superintending guidance, when they had effected the objects of their missions.

The notice that occurs in the *Sarva Darsana* of any of the sects which have yet been mentioned, has been already incidentally adverted to: this work is less of a popular form than the preceding, and controverts the speculative rather than the practical doctrines of other schools: besides the atheistical *Bauddha* and *Jaina* sects, the work is occupied chiefly with the refutation of the followers of *Jaimini*, *Gautama*, and *Patanjali*, and we have no classes of worshippers introduced but those of the *Vaishnavas* who follow RAMANUJA, and *Madhwáchárya*, of the *Saivas*, the *Pásupatas*, the followers of ABHINAVA GUPTA, who taught the *Mantra* worship of *Siva*; and the alchemical school, or worshippers of SIVA's type in quicksilver, and the *Rasendra Linga*: most of these seem to have sprung into being in the interval between the 10th and 13th centuries, and have now either disappeared, or are rapidly on the decline: those which actually exist, we shall recur to in the view we are now prepared to take of the actual condition of the Hindu faith.

SECTION III.

PRESENT DIVISIONS OF THE HINDUS, AND OF THE VAISHNAVAS IN PARTICULAR.

The classification adopted by the works, I especially follow, if not unexceptionable, is allowable and convenient, and may, therefore, regulate the following details: it divides all the Hindus into three great classes, or *Vaishnavas*, *Saivas*, and *Sáktas*, and refers to a fourth or miscellaneous class, all not comprised in the three others.

The worshippers of VISHNU, SIVA, and SAKTI, who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities: few Brahmans of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen, or *Ishta Devatá*: they refer

also to the *Vedas*, the books of law, the *Puránas*, and *Tantras*, as the only ritual they recognise, and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated, in a great measure, out of opposition to the Brahmanical order: teachers and disciples are chosen from any class, and the distinction of caste is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also in many instances, affect to treat the Brahmans with particular contempt, and this is generally repaid with interest by the Brahmans. A portion, though not a large one, of the populace is still attached to the *Smárta* Brahmans, as their spiritual guides, and are so far distinct from any of the sects we shall have to specify, whilst most of the followers, even of the sects, pay the ordinary deference to the Brahmanical order, and especially evince towards the Brahmans of their own fellowship, of whom there is generally abundance, the devotedness and submission which the original Hindu Code so perpetually inculcates.

Excluding, therefore, those who may be regarded as the regular worshippers of regular gods, we have the following enumeration of the several species of each class:

VAISHNAVAS.

1. Rámánujas, or Srí Sampradáyís, or Srí Vaishnavas.
2. Rámánandís, or Rámávats.
3. Kabír Panthís.
4. Khákís.
5. Malúk Dásís.
6. Dádú Panthís.
7. Ráya Dásís.
8. Senáis.
9. Vallabháchárís, or Rudra Sampradáyís.
10. Mírá Báís.
11. Madhwáchárís, or Brahma Sampradáyís.
12. Nímávats, or Sanakádi Sampradáyís.
13. The Vaishnavas of Bengal.
14. Rádhá Vallabhís.
15. The Sakhí Bhávas.
16. Charan Dásís.
17. Harischandís.
18. Sadhná Panthís.
19. Mádhavis.
20. Sannyásís, Vairágís and Nágas.

SAIVAS.

1. Dandís and Dasnámís.
2. Jogís.

3. Jangamas.
4. Paramahansas.
5. Urdhabáhús, Akás Mukhís, and Nakhís.
6. Gúdaras.
7. Rúkharas, Súkharas and Ukharas.
8. Kará Lingís.
9. Sannyásís, &c.

SAKTAS.

1. Dakshinís.
2. Vámís.
3. Kánehelíyas.
4. Karáris.

MISCELLANEOUS SECTS.

1. Gánapatyas.
2. Saurapatas.
3. Nának Sháhís of seven classes.
 1. Udásís.
 2. Ganjbakhshís.
 3. Rámráyís.
 4. Suthrá Sháhís.
 5. Govind Sinhís.
 6. Nirmalas.
 7. Nágas.
4. Jainas of two principal orders.
 1. Digambaras.
 2. Swetámbaras.
5. Bába Lálís.
6. Prán Náthís.
7. Sádhs.
8. Satnámís.
9. Siva Náráyanís.
10. Súnyavádís.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects.*

* Some of the popular works adopt a different classification, and allude to 90 *Páshandas*, or heresies, which are thus arranged :—

Amongst the Brahmans	..	..	..	..	..	..	24
Sannyásís	..	..	..	..	..	..	12
Vairágís	..	..	..	..	..	..	12
Sauras	..	..	..	..	..	..	18
Jangamas	..	..	..	..	..	..	18
Jogís	..	..	..	..	..	..	12

[In the following account of the sects, the Sikhs and Jains have been omitted to form separate publications; while a few other sects have been added.]

VAISHNAVAS.

SRI SAMPRADAYIS, OR RAMANUJAS.

Amongst other divisions of less importance, the *Vaishnavas* are usually distinguished into four principal *Sampradāyas*, or sects;* of these, the most ancient and respectable is the *Sri Sampradāya*, founded by the *Vaishnava* reformer *Rāmānuja Achārya*, about the middle of the twelfth century.†

The history of RAMANUJA, and his first followers, is well known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the *Bhārgava Upapurāna*, RAMANUJA is said to have been an incarnation of the serpent *Sesha*, whilst his chief companions and disciples were the embodied *Discus*, *Mace*, *Lotus*, and other insignia of *Vishnu*. In a *Kanara* account of his life, called the *Divya Charitra*, he is said to have been the son of *Sri Kesava Achārya* and *Bhūmi Devī*; and, as before, an incarnation of *Sesha*. He was born at *Perumbur*, and studied at

* Thus the *Bhakta Mālā*: "HARI, in preceding ages, assumed twenty-four principal shapes, but four were manifest in the *Kali Yug*: the magnanimous *Rāmānuja*, a treasure of Ambrosia and terrestrial tree of plenty: the ocean of kindness and transporter across the sea of the universe, *Vishnu Swāmi*: *Madhu Achārj*, a rich cloud in the autumnal season of piety: and *Nimbāditya*, a sun that illumined the cave of ignorance; by them acts of piety and obligation were divided, and each sect was severally established." There are also Sanskrit texts authorising the different institution, and characteristic term of each *Sampradāya*, one of these is from the *Padma Purāna*: "Those *Mantras*, which belong to no system, are of no virtue; and, therefore, in the *Kali* age, there shall be followers of four sects. *Sri*, *Mādhvī*, *Rudra* and *Sanaka*, shall be the *Vaishnavas*, purifying the world, and these four, *Devī*, (*Siva* speaks,) shall be the institutors of the *Sampradāyas* in the *Kali* period." We may here observe in passing, that if this text is genuine, the *Padma Purāna* must be very modern: another similar text is the following:

"LAKSHMI selected *Rāmānuja*, BRAHMA, *Madhwāchārya*; *Rudra* gave the preference to *Vishnu Swāmi*, and the four *Sanakas* to *Nimbāditya*." The cause of the election is not very evident, as the creeds taught by those teachers, have little connexion with the deity who lends the appellation to the sects.

† The *Smṛiti Kāla Taranga* places the date of RAMANUJA's appearance in *Saka*—1049 or A.D. 1127. A note by Colonel Mackenzie on an inscription, given in the Asiatic Researches 9, 270, places the birth of RAMANUJA in A.D. 1008: various accounts, collected by Dr. Buchanan, make it 1010 and 1025 (Buchanan's Mysore 2, 80) and 1019 (*ibid.* 3, 419). Inscriptions make him alive in 1128, (*ibid.*) which would give him a life of more than a century: according to COL. WILKS, indeed (*History of Mysore* I, 41, note and appendix), he was alive in 1183. The weight of authority seems to be in favour of the more recent date, and we may conclude that he was born about the end of the eleventh century, and that the first half of the twelfth century was the period at which his fame, as a teacher, was established.

Kānchi, or *Conjeveram*, where also he taught his system of the *Vaishnava* faith. He afterwards resided at *Sri Ranga*, worshipping *Vishnu* as *Sri Ranga Nátha*, and there composed his principal works, he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the *Saivas*, for the worshippers of *Vishnu*, particularly the celebrated temple of *Tripeti*.

On his return to *Sri Ranga*, the disputes between the *Vaishnava* and *Saiva* religions, became exceedingly violent, and the *Chola* monarch, who according to some accounts, was at that time KERIKALA CHOLA, subsequently named KRIMI KONDA CHOLA, being a devout worshipper of *Siva*, commanded all the *Brahmans* in his dominions to sign an acknowledgment of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. RAMANUJA, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the Gháts, found refuge with the *Jain* sovereign of Mysore, VITALA DEVA, *Vellála Ráya*. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a *Brahma Rákshasa*, by whom she was possessed, he obtained the monarch's grateful regard, and finally converted him to the *Vaishnava* faith. The *Rájá* assumed the title of *Vishnu Vardhana*. RAMANUJA remained several years in Mysore, at a temple founded by the *Rájá* on *Yádava Giri*, now known as *Mail Cotay*, for the reception of an image called *Chavala Ráya*, a form of *Ranachhor*, or *Krishna*, which the local traditions very ridiculously pretend he obtained from the *Mohammedan* sovereign of Delhi. RAMANUJA resided here twelve years, but on the death of his persecutor, the *Shola* king, he returned to *Sri Ranga*, on the *Káveri*, and there spent the remainder of his life in devout exercises and religious seclusion.

The establishments of the *Rámānujīyas* are numerous in the Dekhan still, and the same country comprehends the site of the *Gaddi*, the pillow or seat of the primitive teacher; his spiritual throne, in fact, to which his disciples are successively elevated.* This circumstance gives a superiority to the *Acháryas* of the

* According to information obtained by Dr. Buchanan, RAMANUJA founded 700 *Maths*, of which four only remain; one of the principal of these is at *Mail Cotay*, or *Dakshina Badarikásrama*, the *Badari* station of the south. RAMANUJA also established 74 hereditary *Guruships* amongst his followers, the representatives of which still remain and dispute the supremacy with the *Sannyást* members of the order; these last, however, are generally considered of the highest rank (Buchan. Mysore 2, 75). In another place (1, 144), he says that 89 *Guruships* were established; 5 in the *Sannyást* class, and 84 in the secular order: the *Madams* of the five former are *Ahobilam*, *Totádri*, *Ramésvara*, *Sri Rangam*, and *Kánji*.

Dakshina, or south, over those of the *Uttara*, or north, into which they are at present divided.

The worship of the followers of RAMANUJA, is addressed to VISHNU and to LAKSHMI, and their respective incarnations, either singly or conjointly; and the *Srī Vaishnavas*, by which general name the sect is known, consist of corresponding subdivisions, as NARAYANA, or LAKSHMI, or LAKSHMI NARAYANA, or RAMA or SITA, or SITA RAMA, or KRISHNA, or RUKMINI, or any other modifications of *Vishnu*, or his consort, is the preferential object of the veneration of the votary.* The *Srī Vaishnava* worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the world: the teachers are usually of the Brahmanical order, but the disciples may be of any caste.†

Besides the temples appropriated to VISHNU and his consort, and their several forms, including those of KRISHNA and RAMA, and those which are celebrated as objects of pilgrimage, as *Lakshmī-Balaji*, *Rāmnāth*, and *Ranganāth*, in the south; *Badarīnāth*, in the *Himālaya*, *Jagannāth*, in *Orissa*, and *Dwārakā*, on the *Kāthiāwār* Coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the *Sālagrām* stone and *Tulasi* plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk: the teachers allow their select pupils to assist them, but, in general, all the *Rāmānujas* cook for themselves, and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a

* Mr. Colebrooke, A. R. 7, [Essays, &c., London: 1858, p. 124.] says the *Rāmānujas* are of three classes, those who worship RAMA alone, SITA alone, and SITA and RAMA conjointly. One of my authorities, *Mathurā Nāth*, says, they worship *Mahā Lakshmi*, and other information agrees with his; from the texts quoted in the *Sarva Darsana Sangraha*, [Calcutta: 1858, pp. 54, 55.] VISHNU as VASUDEVA, is the deity to be worshipped, but no doubt all the varieties exist: without, however, affecting the identity of the sect, the real object of whose devotion is VISHNU, as the cause and creator of the world, and any of his, or his *Sakti*'s more especial manifestations, are consequently entitled to reverence. The term *Srī Vaishnavas*, most commonly applied to them, denotes an original preference of the female deity or *Mahā Lakshmi*: the worship of RAMA is more properly that of the *Rāmānandis*, and they may be the persons intended by Mr. Colebrooke's informants, as those of the *Rāmānujiyas* who worship RAMA only (A. R. 7, 281). It may also be observed, that the *Rāmānujiyas* unite with KRISHNA, *Rukmini*, not *Rādhā*, the latter being his mistress only, not his wife, and being never named in the *Bhāgavat*, except in one ambiguous passage.

† The *Mantra*, and mark, are never bestowed on any person of impure birth.—Buchanan, Mysore 1, 146.

similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the *Rājaput* families, but it is not carried to so preposterous an extent.*

The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the *Mantra*, which generally consists of the name of some deity, or a short address to him; it is communicated in a whisper, and never lightly made known by the adept to profane ears. The *Mantra* of the RAMANUJA sect is said to be the six syllable *Mantra*—*Om Rámāya namah*; *Om*, salutation to RAMA or the eight syllable *Mantra*, *Om namah Narayanaya*. The former is the northern; the latter, the southern salutation.

Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the *Rámánujas* is the phrase, *Dáso 'smi*, or *Dáso 'ham*; I am your slave; accompanied with the *Pranám*, or slight inclination of the head, and the application of the joined hands to the forehead. To the *Acháryas*, or supreme teachers of this sect, the rest perform the *Ashtáng Dandavát* or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose, all the *Vaishnavas* employ especially a white earth called *Gopichandana*, which, to be of the purest description, should be brought from *Dwáraká*, being said to be the soil of a pool at that place, in which the Gopis drowned themselves when they heard of Krishna's death. The common *Gopichandana*, however, is nothing but a *Magnesian* or *Calcareous Clay*.

The marks of the *Rámánujas* are two perpendicular white lines, drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose: in the centre is a perpendicular streak of red, made with red Sanders, or *Roli*, a preparation of turmeric and lime; they have also patches of *Gopichandana*, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the *Sankh*, *Chakra*, *Gadá*, and *Padma†*, or Shell, Discus, Club, and Lotus, which VISHNU bears in his

* It is said, however, that there are two divisions of the sect, one called *Avarant*, from *Avarana*, screening, or surrounding, and the other *Anávarant*, from the members not observing such punctilious privacy.

† The *Vaishnava* is thus described in the *Bhákta Málá*, the text is probably that of the *Bhágavat*—"They who bear *Tulast* round the neck, the rosary of Lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are *Vaishnavas*, and sanctify the world."

four hands, whilst the central streak is SRI, or LAKSHMI.* Some have these objects carved on wooden stamps, with which they impress the emblems on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent, but this is not regarded as a creditable practice: † besides these marks, they wear a necklace of the wood of the *Tulasí*, and carry a rosary of the seeds of the same plant, or of the Lotus.

The principal authorities of this sect are the comments of the founder on the *Sútras* of VYASA, and other Vaidika works: they are written in Sanskrit, and are the *Srí Bháshya*, the *Gítá Bháshya*, the *Vedártha Sangraha*, *Vedánta Pradípá*, and *Vedánta Sára*: besides these, the works of *Venkata Achárya*, are of great repute amongst them, as the *Stotra Bháshya*, and *Satadúshiní*, and others: the *Chanda Máruta Vaidika*; and *Trinsatadhyánam*, are also works of authority, as is the *Páncharátra* of NARADA: of the *Puránas* they acknowledge only six as authorities, the *Vishnu*, *Náradíya*, *Gáruda*, *Padma*, *Váráha* and the *Bhágavat*: the other twelve are regarded as *Támasa*, or originating in the principles of darkness and passion, as we have already observed. Besides these, the *Rámánujas* have a variety of popular works in the dialects of the South, one of which, the *Guru Para*, containing an account of the life of RAMANUJA, was procured by DR. BUCHANAN, in the course of his statistical researches in *Mysore*.

The chief religious tenet of the *Rámánujas*, is the assertion that *Vishnu* is BRAHMA; that he was before all worlds, and was the cause and the creator of all. Although they maintain that *Vishnu* and the universe are one, yet, in opposition to the *Vedánta* doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: the supreme spirit, *Paramátmá*, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the *Visishthádwaita*, or doctrine of unity with attributes. ‡ In these assertions they are followed by most of the *Vaishnava* sects. Creation originated in the wish of VISHNU, who was alone, without a second, to multiply himself: he said, I will become

* The efficacy of these marks is very great: we are told in the *Káśi Khand*, that YAMA directs his ministers to avoid such as bear them, and the same work observes, that no sin can exist in the individuals who make use of them, be they of whatever caste.

† The *Vrihan Náradíya Puráná* sentences every Brahman adopting the practice to endless degradation, and even to the infernal regions. The reason also occurs,—“The body of a Brahman is the abode of all the gods, if that is consumed, where shall we abide?” It appears, however, that stamping the mark with a hot iron is commonly in use in the *Dekhan*. A similar practice seems to have been known to some of the early Christians, and baptizing with fire was stamping the cross on the forehead with a hot iron.

‡ Or qualified non-duality. *Adwaita*, means non-duality. *Visishtha*, containing attributes, *Chit* and *Achit*.

many; and he was individually embodied as visible and etherial light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or etherial essence; here, therefore, the *Rámánujas* again oppose the *Vedántikas*, who identify* the *Paramátmá* and *Jívátma*, or etherial and vital spirit: this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end: PURUSHOTTAMA, or NARAYANA, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the *Rámánujas* assert three predicates of the universe, comprehending the deity: it consists of *Ohit*, or spirit, *Achit*, or matter, and *Iswara*, or God, or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit of his creatures: he is, or has been visibly present amongst men, in five modifications: in his *ARCHA*, objects of worship; as images, &c.; in the *Vibhavas*, or *Avatáras*, as the fish, the boar, &c.; in certain forms called *Vyúhas*, of which four are enumerated, VASU-DEVA, or KRISHNA, BALARAMA, PRADYUMNA, and ANIRUDHA; fourthly, in the *Súkshma* form, which, when perfect, comprises six qualities: *Virajas*, absence of human passion; *Bímrityu*, immortality; *Bisóka*, exemption from care or pain; *Bijighatsá*, absence of natural wants; *Satyakáma*, and *Satyasankalpa*, the love and practice of truth; and sixthly, as the *Antarátma*, or *Antaryámi*, the human soul, or individualised spirit: these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; *Abhigamanam*, cleaning and purifying the temples, images, &c. *Upádánam*, providing flowers and perfumes for religious rites; *Ijyá*, the presentation of such offerings, blood offerings being uniformly prohibited, it may be observed, by all the *Vaishnavas*; *Swádhyáya*, counting the rosary and repeating the names of the divinity, or any of his forms; and *Yoga*, the effort to unite with the deity:† the reward of these acts is elevation to the seat of VISHNU, and enjoyment of like state with his own, interpreted to be perpetual residence in *Vaikuntha*, or *Vishnu's* heaven, in a condition of pure ecstasy and eternal rapture.

* [See, however, Colebr. M. E., London, 1858, p. 169.]

† [Sarva Darsana Sangraha, p. 54—56.]

The *Rāmānujas* are not very numerous in the north of India, where they are better known as *Sri Vaishnavas*; they are decidedly hostile to the *Saiva* sect, and are not on very friendly terms with the modern votaries of KRISHNA, although they recognise that deity as an incarnation of VISHNU.

DIVISIONS OF THE RAMANUJAS IN SOUTH INDIA.

In the 13th century, one of the followers of Rāmānuja, a learned Brahman of Conjeveram, named Vedāntācharya, gave out that he was commissioned by Vishnu himself to purify the faith, and restore the doctrines of the original founders. These doctrines, he affirmed, had been more carefully preserved by the Northern Brahmans than by the Southern. Hence arose two great antagonistic parties of Rāmānujas,—one called the northern school, Vadagalai, the other the southern school, Tengalai. They are far more opposed to each other than both parties are to Saivas. The northern school accept the Sanskrit Veda. The southern have compiled a Veda of their own, called 'the 4,000 Verses' (Nālāyira) written in Tamil, and held to be older than the Sanskrit Veda, but really based on its Upanishad portion. In all their worship they repeat selections from their Tamil Verses.

An important difference of doctrine, caused by different views of the nature of the human spirit's dependence on Vishnu, separates the two parties. The Vadagalais say that the human spirit lays hold of the Supreme Being by its own will, act, and effort, just as the young monkey clings to its mother. This is called the monkey theory, (markata-nyāya). The view of the Tengalais is called the cat-hold theory, (mārjāra-nyāya). The human spirit, they argue, remains passive until acted upon by the Supreme Spirit, just as the kitten remains passive until seized by the mother-cat.

Again, the Tengalais maintain that the Sakti, or wife of Vishnu, is a created and female being, though divine, and that she acts as a mediator or minister (purusha-kāra), not as an equal channel of salvation; whereas the Vadagalais regard her as, like her consort, infinite and uncreated, and equally to be worshipped as a channel or means (upāya) by which salvation may be obtained.

The two sects have different frontal marks. The Vadagalais contend that the frontal mark (pundra) ought to represent the impression of the right foot of Vishnu (the supposed source of the Ganges), while the Tengalais maintain that equal reverence is due to both the god's feet. The Vadagalais make a simple white line curved like the letter U, to represent the sole of one foot, adding a central red mark, emblematical of Lakshmi. The Tengalais employ a device like the letter Y, representing both feet supposed

to rest on a lotus throne, denoted by a white line half down the nose. The worst disputes between the sects arise as to which mark is to be impressed on the images worshipped in the Vishnu temples, to which all Rámánujas resort indifferently. Tedious and expensive lawsuits are often the results.

Both sects, however, agree in stamping or branding the same emblems of Vishnu—the discus, the conch-shell, the club and the lotus—but more generally the former two only, on their breasts, shoulders, and arms.

Another point which distinguishes the Tengalais is that they prohibit their widows from shaving their hair. A shorn female head is throughout India the chief mark of widowhood.

Again, a peculiarity common to both Rámánuja sects is the strict privacy with which they eat and even prepare their meals. No Indians like to be looked at while eating. They are firm believers in the evil influence of the human eye (*drista-dosha*). The Rámánujas carry these ideas to an extravagant extreme. They carefully lock the doors of their kitchens and protect their culinary and prandial operations from the gaze of even high-caste Brahmans of tribes and sects different from their own.*

The usual surnames of the Rámánuja Brahmans are Ayangar, Acharya, Charlu, and Acharlu. The last two are corrupted form of the Sanskrit word Achárya.†

RAMANANDIS, OR RAMAVATS.

The followers of RAMANAND are much better known than those of RAMANUJA in upper Hindustan: they are usually considered as a branch of the RAMANUJA sect, and address their devotions peculiarly to RAMACHANDRA, and the divine manifestations connected with VISHNU in that incarnation, as SITA, LAKSHMANA, and HANUMAN.

RAMANAND is sometimes considered to have been the immediate disciple of RAMANUJA, but this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of RAMANUJA was DEVANAND; of DEVANAND, HARINAND; of HARINAND, RAGHAVANAND, and of this last, RAMANAND, an enumeration which, if correct, would place RAMANAND about the end of the 13th century:‡ there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from RAMANUJA: we shall have occasion to infer, hereafter, from

* Abridged from *Brahmanism and Hinduism* by Monier Williams, pp. 124-128

† *Hindu Castes and Sects*, by T. N. Bhattacharjee, p. 439.

‡ The enumeration in the *Bhakta Málá* is different: it there occurs 1. RAMANUJA, 2. DEVACHARJ 3. RAGHAVANAND, 4. RAMANAND; making him the fourth.

the accounts given of the dates of other teachers, that RAMANAND was not earlier than the end of the 14th, or beginning of the 15th century.

According to common tradition, the schism of RAMANAND originated in resentment of an affront offered him by his fellow-disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the *Math*, or residence of his superior: his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the *Rámanuju* sect, and as RAGHAVANAND admitted the validity of the objection, RAMANAND was condemned to feed in a place apart from the rest of the disciples: he was highly incensed at the order, and retired from the society altogether, establishing a schism of his own.

The residence of RAMANAND was at Benares, at the *Pancha Gangá Ghát*, where a *Math*, or monastery of his followers, is said to have existed, but to have been destroyed by some of the Musalman princes: at present there is merely a stone platform in the vicinity, bearing the supposed impression of his feet, but there are many *Maths* of his followers, of celebrity at Benares, whose *Pancháyat*, or council, is the chief authority amongst the *Rámávats* in Upper India: we shall have frequent occasion to mention these *Maths*, or convents, and a short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable however, especially into two, whom (for want of more appropriate terms) we must call, perhaps, *Clerical* and *Lay*: the bulk of the votaries are generally, but not always of the latter order, whilst the rest, or the *Clerical* class, are sometimes monastic, and sometimes secular: most of the sects, especially the *Vaishnavas*, leave this distinction a matter of choice: the *Vallabhácháris*, indeed, give the preference to married teachers, and all their *Gosáins* are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cœnobitic life, whose pious meditations are not distracted by the affections of kindred, or the cares of the world: the doctrine that introduced similar unsocial institutions into the Christian church, in the fourth century, being still most triumphantly prevalent in the east, the land of its nativity; the establishments of which we are treating, and the still existing practices of solitary mortification, originating in the "spacious appearance and pompous sound of that maxim of the ancient philosophy, that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below,

and that the body was to be macerated and mortified for that purpose." (*Mosheim. i. 378.*)

Of the cœnobitic members of the different communities, most pursue an erratic and mendicant life: all of them, indeed, at some period have led such a life, and have travelled over various parts of India singly or in bodies, subsisting by alms, by merchandise, and sometimes, perhaps, by less unexceptionable means, like the *Sarabaites* of the east, or the mendicant friars of the Latin Church: they have, however, their fixed rallying points, and are sure of finding, in various parts of their progress, establishments of their own, or some friendly fraternity where they are for a reasonably moderate period lodged and fed. When old or infirm, they sit down in some previously existing *Math*, or establish one of their own.

The *Maths*, *Asthals*, or *Akhádás*, the residences of the monastic communities of the Hindus, are scattered over the whole country: they vary in structure and extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the *Mahant*, or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the *Samádhi*, or shrine of the founder of the sect, or some eminent teacher; and a *Dharma Sálá*, one or more sheds, or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the *Math*: ingress and egress is free to all; and, indeed, a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislators of the Hindus.

The *Math* is under the entire control of a *Mahant*, or Superior, with a certain number of resident *Chelás*, or disciples; their number varies from three or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident *Chelás*, are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the *Mahant* is usually elected.

In some instances, however, where the *Mahant* has a family, the situation descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The *Maths* of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the *Mahant* of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the *Mahants* of the different *Maths* assemble, upon the decease of one

of their brethren, to elect a successor. For this purpose they regularly examine the *Chelás*, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a *Mahant* from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new *Mahant* is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or *Tiká*, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment to demand the attention of the Governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally, a *Rajá*, or a *Zemindár*, to whose liberality the *Math* is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The *Mahants* of the sects, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the *Math*, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly.

Most of the *Maths* have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few *Maths* in any district that possess five hundred Bighás of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty Bighás only: this is sometimes let out for a fixed rent; at other times it is cultivated by the *Math* on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted *Mafi*, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the *Maths* have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and

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with AKBAR. He should date much earlier, if one account of his spiritual descent which makes him the fourth from RAMANAND* be admitted, but in the *Bhakta Málá*, KRISHNA DAS, the second in that account, does not descend in a direct line from RAMANAND, but derives his qualifications as teacher from the immediate instructions of VISHNU himself: there is no necessity, therefore, to connect NABHAJI with RAMANAND. The same authority places him also something later, as it states that TULASI DAS, who was contemporary with SHAH JEHAN, visited NABHAJI at *Brindávan*. It is probable, therefore, that this writer flourished at the end of AKBAR'S reign, and in the commencement of that of his successor.

The notices we have of SUR DAS are very brief: he was blind, a great poet, and a devout worshipper of VISHNU, in whose honour all his poems are written: they are songs and hymns of various lengths, but usually short, and the greater number are *Padas*, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burthen of the song, *Padas* being very generally sung, both at public entertainments, and the devotional exercises of the *Vaishnava* ascetics. SUR DAS is said to have composed 125,000 of these *Padas*: he is almost entitled to be considered as the founder of a sect, as blind beggars carrying about musical instruments, to which they chaunt stanzas in honour of VISHNU, are generally termed *Súr Dásís*. The tomb of SUR DAS, a simple mound of earth, is considered to be situated in a tope near *Sivpur*, a village about two miles to the north of Benares. There is also an account of a saint of the same name in the *Bhakta Málá*, who is possibly a different person from the blind bard. This was a Brahman, *Amín*, or collector of the Pergunnah of *Sandíla*, in the reign of AKBAR, and who with more zeal than honesty made over his collections to the shrine of MADANA MOHANA, a form of KRISHNA, at *Brindávan*, and sent to the treasury chests filled with stones:† the minister TODAR MALL, however, although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. SUR DAS then applied to AKBAR, and the good natured monarch, who probably thought his collector more fool than knave, set him at liberty. He retired to *Brindávan* and there continued to lead a religious and ascetic life.

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See the next division of this section.

† He accompanied them also with a rhyme, which may be thus rendered:

The Saints have shared Sandíla's taxes,
Of which the total thirteen lacks is,
A fee for midnight service owen,
By me *Súr Dás* to *Madan Mohen*.

[Price's Hindoe and Hindust. Selections. Calc., 1827. I, p. 100.]

The account of TULASI DAS in the *Bhakti Málá* represents him as having been incited to the peculiar adoration of RAMA by the remonstrances of his wife, to whom he was passionately attached : he adopted a vagrant life, visited Benares, and afterwards went to *Chitrakúta*, where he had a personal interview with *Hanumán*, from whom he received his poetical inspiration, and the power of working miracles : his fame reached *Dehli*, where SHAH JEHAN was emperor : the monarch sent for him to produce the person of RAMA, which TULASI DAS refusing to do, the king threw him into confinement ; the people of the vicinity, however, speedily petitioned for his liberation, as they were alarmed for their own security : myriads of monkeys having collected about the prison, and begun to demolish it, and the adjacent buildings. SHAH JEHAN set the poet at liberty, and desired him to solicit some favour as a reparation for the indignity he had suffered : TULASI DAS, accordingly, requested him to quit ancient *Dehli*, which was the abode of RAMA, and in compliance with this request the emperor left it, and founded the new city, thence named *Sháh Jehánábád*. After this, TULASI DAS went to *Brindávan*, where he had an interview with NABHAJI : he settled there, and strenuously advocated the worship of *Sítá Ráma*, in preference to that of *Rádhá Krishna*.

Besides these legendary tales of this celebrated writer, whose works exercise more influence upon the great body of Hindu population than the whole voluminous series of Sanskrit composition, we have other notices of him collected from his own works, or preserved by tradition, that differ in some respects from the above. From these it appears, that TULASI DAS was a Brahman of the *Sarvárya* branch, and a native of *Hájipur*, near *Chitrakúta* ; when arrived at maturity, he settled at *Benares*, and held the office of *Díwán* to the *Rájá* of that city : his spiritual preceptor was JAGANNATH DAS, a pupil, as well as NABHAJI, of AGRADAS : he followed this teacher to *Govardhan*, near *Brindávan*, but afterwards returned to *Benares*, and there commenced his Hindu version of the *Rámáyana*, in the year of Samvat 1631, when he was thirty-one years of age. Besides this work, which is highly popular, TULASI DAS is the author of a *Sat Sai**, or collection of one hundred stanzas on various subjects : of the *Rám Gunávalí*, a series of verses in praise of RAMA, of a *Gítávalí*, and *Vinaya Patriká*, poetical compositions of a devotional or moral tendency, and of a great variety of *Hymns*—as *Rágas*, *Kavits*, and *Padas*, in honour of his tutelary deity and his consort, or RAMA and SITA. TULASI DAS continued to reside at *Benares*, where he built a temple to *Sítá Ráma*, and founded a *Math*

* [The word *Sat Sai* rather implies a collection of seven hundred stanzas or slokas, such as e.g. the *Devimáhátmya*. See *Sabdakalpadruma* s. v.]

adjoining, both which are still in existence : he died in the year of the *Samvat* era, 1680, or A. D. 1624, in the reign of JEHangIR, and the legendary story of his intercourse with SHAH JEHAN, is consequently an anachronism.

JAYADEVA was an inhabitant of a village called *Kinduvilva*, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to VISHNU. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to JAGANNATH, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to JAYADEVA who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burthen himself with a bride, but her father disregarded his refusal; and leaving his daughter with him departed. JAYADEVA then addressed the damsel, and asked her what she proposed to do, to which she replied : " Whilst I was in my father's house, I was obedient to his will ; he has now presented me to you, and I am subject to your pleasure ; if you reject me, what remains for me but to die?" The saint finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it is said, of the object of his adoration. In his new condition he composed the *Gítá Govinda*, in which KRISHNA himself assisted, for on one occasion, JAYADEVA being puzzled how to describe the charms of RADHA, laid down the paper for a happier moment, and went to bathe. KRISHNA, assuming his person, entered his house, and wrote the requisite description, much to the poet's astonishment on his return home.

Of the *Gítá Govinda* it is said, that the *Rájá of Níláchala* (Orissa) composed a poem similarly named, but when the two works were placed before JAGANNATH, he took the work of JAYADEVA to his bosom, and threw that of the *Rájá* out of his temple. It is also said, that the *Gítá Govinda* was sung in the court of VIKRAMA, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

JAYADEVA being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose : on the road he was attacked by *Thags*, or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a *Rájá* who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the *Rájá*. JAYADEVA recognized them, and overwhelmed them with benefits. On their departure, two of the *Rájá's* people were sent to attend them to the confines of the *Ráj*, who on their way asked them how they had merited the saint's particular regard. To this they replied, that they had been his fellows in the service

of a Rájá, who had ordered them to put him to death : they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the Rájá returned, and reported the occurrence, when a fresh miracle took place—the hands and feet of JAYADEVA sprouted forth again. The Rájá being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the Rájá where he restored to life his own wife PADMAVATI, who had voluntarily put an end to herself, he returned to *Kinduvilva*. Here the Ganges, which was then eighteen cos distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of RAMANAND, known indiscriminately as *Rámánandís* or *Rámávats*, are by far the most numerous class of sectaries in Gangetic India : in Bengal they are comparatively few : beyond this province, as far as to *Allahábád*,* although perhaps the most numerous, they yield in influence and wealth to the *Saiva* branches, especially to the *Atits* : hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the *Ganges* and *Jamna* : in the district of *Agra*, they alone constitute seven-tenths of the ascetic population. The *Rámánandís* have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the *Rájaputs* and military *Brahmans*, amongst whom the poetical works of SUR DAS and TULASI DAS maintain the pre-eminence of *Ráma* and his *Bhakts*.

KABIR PANTHIS.

Mr. J. N. Bhattacharya has the following introductory remarks on the Kabir Panthis :

“The Mahomedans established their empire in India in the thirteenth century, and within less than two hundred years, sects

* Some of the principal Maths at Benares are the following : RAMJIT, *Mahant*, a temple of RAMA. MAYA RAM, *Mahant*, a temple of RAMA. RAMANUJA, *Khákti*, *Mahant*, a temple of SITA RAM. PURUSHOTTAMA DAS, *Khákti*, *Mahant*, a temple of RAMA. PITAMBARA DAS, *Mahant*, SITA RAM ; this is the *Mandir* of Tulasi Dás. GOVIND DAS, *Mahant*, RADHA KRISHNA. RAMACHARAN, ditto, ditto.

At a meeting (1820) to elect a *Mahant* of one of the Vaishnava *Maths*, in the vicinity of Benares, about 5,000 Mendicants of the various branches of the sect attended ; of these at least 3,000 were *Rámávats*, the rest were *Sri Vaishnavas*, *Kabir Panthis*, and others.

began to be organised with the avowed object of bringing about a fusion of the creeds professed by the rulers and the ruled. The experiments that were made did not prove very successful. But their moral effect was great, and they tended at least to soften the bitterness between the Hindus and the Mahomedans, and to establish greater harmony than would otherwise have been possible. Among the noble teachers who undertook to bridge over the gulf the van was led by a low caste poet, named Kabir, who lived at the end of the 15th century. Chaitanya admitted some Mahomedan disciples. But the Rádhá-worshipping religion which he inculcated had nothing in common with the pure monotheism of the Arabian prophet. Kabir sought to create a new platform on which both Hindus and Mahomedans could meet without departing very considerably from the fundamental tenets of their original creeds.”*

Amongst the twelve disciples of RAMANAND the most celebrated of all, and one who seems to have produced, directly or indirectly, a greater effect on the state of popular belief than any other, was KABIR:† with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the *Pandits*, and doctrines of the *Sástras*, in a style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musalman, as well as to the Hindu faith, and with equal severity attacked the *Mullá* and *Korán*. The effect of his lessons, as confined to his own immediate followers, will be shewn to have been considerable, but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst *Nának Sháh*, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor KABIR. This sect therefore claims particular attention.

The origin of the founder of this sect is variously narrated, although in the main points the traditions are agreed: the story told in the *Bhakta Málá* is, that he was the son of the virgin widow of a Brahman, whose father was a follower of RAMANAND: at his daughter's repeated request, he took her to see RAMANAND, and that teacher, without adverting to her situation, saluted her with the benediction he thought acceptable to all women, and wished her the conception of a son: his words could not be recalled, and the young widow, in order to conceal the disgrace thus inflicted on her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own.

* *Hindu Castes and Sects*, p. 495.

† His name is an Arabic word meaning ‘Great.’

The followers of KABIR do not admit more than the conclusion of this legend: according to them, the child, who was no other than the incarnate deity, was found floating on a Lotus in *Lahartaláb*, a lake, or pond near Benares, by the wife of a weaver, named NIMA,* who, with her husband NURI, was attending a wedding procession: she took the child up, and shewed it to her husband, who being addressed by the child, and desired to take him to *Kási*, fled with terror, thinking they had got hold of some incarnate demon: after having run to the distance of about a mile, he was surprised to find the child before him, by whom his fear was tranquillised, and he was persuaded to return to his wife, and bring up, without anxiety or alarm, the infant they had so marvellously discovered.

All traditions concur in making KABIR the disciple of RAMANAND, although various stories are narrated of the method by which he obtained that distinction, and overcame the objections started to him as a man of low caste, or, according to very general belief, of the Mohammedan persuasion: he succeeded at last by surprise, having put himself in the way of that teacher on the steps of the *ghát* down which he went at day-break to bathe, so as to be struck with his foot, on which RAMANAND exclaimed, *Rám, Rám*, words that KABIR assumed, and RAMANAND acknowledged to be the initiatory Mantra, which forms the bond of union between a *Guru* and his disciple.

The story of KABIR's being a disciple of RAMANAND, however told, and, although perhaps not literally true in any fashion, may be so far correct, that KABIR was roused by the innovations of that sectary to adopt and extend the schism, and seems to place at contiguous periods the eras at which they flourished: according to the *Kabir Panthis*, their founder was present in the world three hundred years, or from 1149 to 1449,† but of these dates we cannot admit the accuracy of more than one at most, and as the latter is the more recent, it is the more probable: agreeable to this is the connexion of KABIR's writings with the faith of NANAK SHAH, who began to teach about 1490, and it also confirms a particular account, current amongst his followers, of his openly vindicating his doctrines before SEKANDER SHAH,‡ in

* [According to the text of the *Bhakta Málá*, as printed in Price's "Hindee and Hindustanee Selections," Calcutta: 1827, Vol. I, p. 84. *Kabir* was found by a weaver of the name of *Ali* (a Muhammedan?).

† "In the Samvat 1205 JNANI meditated, was manifest at *Kási*, and declared the text called *Taksár*: in the Samvat 1505 he journeyed to *Magar*, and on the 11th of the light fortnight of *Aghan*, air mixed with air."

‡ There is a *Ramant* to that effect, and the following story is told, with the usual marvellous embellishments, in the *Bhakta Málá*; in that work it is said, his mother complained to SEKANDER *Pádsháh* of her son's having deserted the true faith, on which the king sent for him; he appeared with the *Tiká* and *Málá*, and when told to make the customary *Sálam*, he replied, "I know none but *Rám*, what

whose time FERISHTA has noticed, that some religious disputes, possibly connected with the history of KABIR, or that of some of his disciples; did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that *Kabir* flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected with the previous exertions of RAMANAND, consequently that teacher must have lived about the end of the 14th.

According to one account, KABIR was originally named *Jnání*, the knowing or wise. The Musalmans, it is said, claim him as one of their persuasion, but his conversancy with the *Hindu Sástras*, and evidently limited knowledge of the Mohammedan authorities in matters of religion, render such a supposition perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musalmans on burying it; in the midst of the dispute, KABIR himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished: on obeying his instructions, they found nothing under the cloth, but a heap of flowers: one half of these BANAR *Rájá* or BIRSINHA *Rájá*, then *Rájá* of Benares, removed to that City, where they were burnt, and where he appropriated the spot now called the *Kabir Chaura* to the reception of their ashes, whilst BIJILI KHAN *Patthán*, the head of the Mohammedan party, erected a tomb over the other portion at *Magar* near *Gorakhpur*, where KABIR had died. This latter place was endowed by MANSUR ALI KHAN with several villages, and it divides with the *Chaura* the pilgrimage of the followers of this sect.

The *Kabir Panthis* in consequence of their Master having been the reputed disciple of RAMANAND, and of their paying more respect to VISHNU, than the other Members of the Hindu triad, are always included amongst the *Vaishnava* sects, and maintain with most of them, the *Rámávats* especially, a friendly intercourse and political alliance: it is no part of their faith, however, to worship any Hindu deity, or to observe any of the rites or

use is there in prostrating myself to a monarch?" Enraged at his behaviour, the king ordered him to be chained hand and foot, and thrown into the river. The water bore him to shore. He then commanded him to be cast into fire, but the flames played harmless round him. He then directed him to be trodden to death by an elephant, but as soon as the animal saw the sage, he turned tail and ran away. The king mounted his own elephant, resolved to execute his commands in person, but when he approached, KABIR transformed himself into a lion. The Monarch then convinced of his divine character alighted, and falling at his feet, offered him any lands and villages he might choose: these offers he declined, saying, "RAM is my wealth: of what avail are worldly possessions, but to set father, and son, and brother, at deadly variance?" He returned to his abode, and remained unmolested. [Price, Hindoe and Hindust. Sel. I, 86.]

ceremonials of the Hindus, whether orthodox or schismatical; such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however who have abandoned the fetters of society, abstain from all the ordinary practices, and address their homage, chiefly in chanting Hymns, exclusively to the invisible KABIR: they use no *Mantra* nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful—the *Mahants* wear a small scull cap: the frontal marks, if worn, are usually those of the *Vaishnava* sects, or they make a streak with Sandal, or *Gopichandan* along the ridge of the nose: a necklace and rosary of *Tulasi* are also worn by them, but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.*

The doctrines of KABIR are taught in a great variety of works in different dialects of Hindi; they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues, and profess to be of his utterance, either in his own words, with the phrase, *Kaháhi Kabír*, '*Kabír* verily says', or to the same substance, which is marked by the qualification, *Kahai Kabír*, '*Kabír* has said', or they are given in the language of his followers, when the expression *Das Kabír*, the slave of *Kabir*, is made use of. The style of all their works is very peculiar, they are written in the usual forms of *Hindi* verse, the *Dohá*, *Chaupai* and *Samay*; and are very voluminous, as may be inferred from the following collection, preserved as the *Kháss Grantha*, or *The Book at the Chaura*.

1. *Sukh Nidhán.*
2. *Gorakhnáth kí Goshthí.*
3. *Kabír Pánjí.*
4. *Balakh kí Ramaini.*
5. *Rámánand kí Goshthi.*
6. *Anand Rám Ságara.*

* To avoid unnecessary contention, and its probable concomitant in other days, persecution, was the object probably of the following prudent maxim, one of the *Sákhts* of their founder: "Associate and mix with all, and take the names of all; say to every one, yes Sir, yes Sir. Abide in your own abode."—They do not admit that taking the names of all implies the invocation of the illusory deities of the Hindu Pantheon, but means that they should reply as they are addressed, whether the phrase be *Bandagi*, *Dandáwat*, or *Rám Rám*: the proper salutation of an inferior to a superior amongst them, if any be particularly proper, is *Bandagi Sahib*, Service, Sir: to which the latter replies, *Guru Ki Daya*, the mercy of the Lord be upon you.

7. *Sabdávali*, containing 1,000 *Sacdas*, or short doctrinal expositions.

8. *Mangala*, 100 short poems, amongst which is the account of KABIR's discovery as given above.

9. *Vásant*, 100 hymns in that *Rága*.

10. *Holi*, 200 of the songs called *Holi*.

11. *Rekhtas*, 100 odes.

12. *Jhúlanas*, 500 odes, in a different style.

13. *Kaháras*, 500 odes, in a different style.

14. *Hindolas*, 12 ditto. ditto. The subject of all these odes, or hymns, is always moral or religious.

15. *Bárah Mása*, the 12 months in a religious view, agreeably to KABIR's system.

16. *Chancharas* 22.

17. *Chautisas* 2: the 34 letters of the *Nágari* alphabet, with their religious signification.

18. *Alef námah*, the Persian alphabet in the same manner.

19. *Ramainis*, short doctrinal or argumentative poems.

Sákhis 5,000, these may be considered as texts, consisting of one stanza each.

20. The *Bijak*, in 654 Sections.

There are also a variety of stanzas, called *Agams*, *Vánis*, &c. composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficient amongst the *Kabir Panthis* are but imperfectly versed. A few *Sákhis*, *Sabdas* and *Rekhtas*, with the greater portion of the *Bijak*, constituting their acquirements: these however, they commit to memory, and quote in argument with singular readiness and happiness of application; the *Goshthas*, or disputations of KABIR with those opposed to him, as GORAKH-NATH, RAMANAND, and even in spite of chronology with *Mohammed* himself, are not read till more advanced, whilst the *Sukh Nidhán*, which is the key to the whole, and which has the singularity of being quite clear and intelligible, is only imparted to those pupils whose studies are considered to approach perfection.

The author or compiler of the *Bijak* or *Vijak*, was *Bhagodás*,* one of KABIR's immediate disciples: it is the great authority amongst the *Kabir Panthis* in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, is more dogmatical than argumentative, and it rather inveighs against other systems than explains its own: in the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps impossible to derive from it any satisfactory conclusion as to the real doctrines of KABIR. The followers of the *Sect* admit

* Of the shorter work: it is undoubtedly the one most generally current.

this obscurity, and much difference of opinion prevails amongst them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of no great value, however, as it is little less puzzling than the original, of a few passages of which the following translations will best exemplify the description thus given:

RAMAINI THE 1ST.—God, light, sound, and one woman; from these have sprung HARI, BRAHMA, and TRIPURARI. Innumerable are the emblems of SIVA and BHAVANI, which they have established, but they know not their own beginning nor end: a dwelling has been prepared for them: HARI, BRAHMA, and SIVA, are the three headmen, and each has his own village: they have formed the *Khandas* and the egg of *Brahmá*, and have invented the six *Darsanas*—and ninety-six *Páshandas*: no one has ever read the *Vedas* in the womb, nor has any infant been born a member of *Islám*. ‘The woman’, relieved from the burthen of the embryo, adorned her person with every grace. I and you are of one blood, and one life animates us both; from one mother is the world born: what knowledge is this that makes us separate? no one knows the varieties of this descent, and how shall one tongue declare them? nay should the mouth have a million of tongues, it would be incompetent to the task. *Kabir* has said, I have cried aloud from friendship to mankind; from not knowing the name of RAMA, the world has been swallowed up in death.

In this *Ramaini*, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called ANTAR, *Inner*, that which was in all, and in which all was, meaning the first self-existent and all-comprehensive being. *Jyotish* is the luminous element, in which he manifested himself, and *Sabda*, the primitive sound or word that expressed his essence—the woman is *Máyá*, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: “the woman” is MAYA, the self-born daughter of the first deity, and at once the mother and wife of BRAHMA, VISHNU, and SIVA: “*I and you, &c.*” is addressed by her to them, “*no one knows, &c.*” is an allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of RAMA, implying the true God, agreeably to the system of KABIR.

The style of the whole *Bijak* is of this kind: straggling allusions to the deceits of *Máyá*, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not, however, be necessary to analyse any more of the passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the *Sukh Nidhán*: it may be sufficient here to observe, that the doctrines of *Kabir* are said to be conveyed in four-fold

language, or that of *Máyá*, *Atmá*, *Man* or intellect, and the *Vedas*.

RAMAINI THE 6TH.—(*Máyá's* account of the first being, and of herself). What is his colour, form, and shape; what other person has beheld him; the *Omkára* did not witness his beginning, how then can I explain it; can you say from what root he sprang; he is neither the stars, nor sun, nor moon; he has neither father, nor mother: he is neither water, nor earth, nor fire, nor air: what name or description can I give of him: to him is neither day nor night, nor family nor caste; he resides on the summit of space; a spark of his substance was once manifest, of which emanation I was the bride; the bride of that being who needs no other.

SABDA THE 56TH.—To *ALI* and *RAMA* we owe our existence, and should, therefore, shew similar tenderness to all that live: of what avail is it to shave your head, prostrate yourself on the ground; or immerse your body in the stream; whilst you shed blood you call yourself pure, and boast of virtues that you never display: of what benefit is cleaning your mouth, counting your beads, performing ablution, and bowing yourself in temples, when, whilst you mutter your prayers, or journey to *Mecca* and *Medina*, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musalman during the *Ramazán*. Who formed the remaining months and days that you should venerate but one. If the Creator dwell in Tabernacles, whose residence is the universe? who has beheld *Ráma* seated amongst images, or found him at the shrine to which the pilgrim has directed his steps? The city of *HARA* is to the east, that of *ALI* to the west; but explore your own heart, for there are both *Ráma* and *Karim*. Who talks of the lies of the *Veds* and *Tebs*; those who understand not their essence. Behold but one in all things, it is the second that leads you astray. Every man and woman that has ever been born is of the same nature with yourself. He, whose is the world, and whose are the children of *Ali* and *Rám*, He is my *Guru*, He is my *Pir*.

The following *Sabda* is peculiarly illustrative of the mystical and unintelligible style of parts of the *Bijak*; the explanation of the terms is taken from the key above referred to, but the interpreter is, perhaps, the more unintelligible of the two.

SABDA THE 69TH.—Who is the (1) magistrate of this city, (2) the meat, (3) is exposed, and the (4) Vulture sits guarding it, the (5) Rat is converted into a (6) boat, and the (7) Cat is in charge of the helm, the (8) Frog is asleep, and the (9) Snake stands sentinel; the (10) bears; the (11) Cow is barren; and the (12) Heifer is milked thrice a day; the (13) Rhinoceros is attacked by the (14) Jackal; very few know the (15) station of *Kabir*. (16)

KEY. 1. *Man* the pride of intellect. 2. The body. 3. The *Vedas*, or scriptural writings of any sect, which teach the true nature of God. 4. The *Pandit*, or worldly expounder of divine truths. 5. *Man* or intellect. 6. A mere vehicle for the diffusion of 7. *Máyá*, illusion and falsehood. 8. The *Siddha* or saint. 9. *Paramesvara*, the supreme being.

10. *Vishnu*. 11. *Máyá* or *Devi*. 12. *Paramesvara*, the supreme. 13. A holy man. 14. Intellectual or doctrinal pride. 15. The divine nature. 16. God identified with man and nature.

The *Sákhis* of *Kabir* deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter, and they have often been referred to without their character being duly understood; there are some thousands of them, of which the *Bijak* comprehends between three and four hundred:

The following are specimens of the whole: they are taken with one or two exceptions, from the *Bijak* of the *Kabir*, *Chaura*, in the order in which they occur.

Sákhis.

1. My word is of the word; hear it, go not astray; if man wishes to know the truth, let him investigate the word.

2. Without hearing the word, it is utter darkness; say, whither shall any one go; without finding the gate-way of the word, man will ever be astray.

3. Lay in provender sufficient for the road, whilst time yet serves: evening comes on; the day is flown, and nothing will be provided.

4. Now is the time to prepare, henceforth the path is difficult: the travellers all hasten to purchase where there is neither trade nor market.

5. He who knows what life is will take the essence of his own; such as it is now, he will not possess it a second time.

6. The three worlds form a cage; vice and virtue spread a net; life is the prey; and time the fowler.

7. The dwelling of *Kabir* is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

8. The crowd has taken the road travelled by the *Pandit*: *Kabir* has ascended the steep defile, where lies the abode of *RAM*.

9. He who sows *RAM*, never puts forth the buds of wrath: he attaches no value to the valueless; he knows neither pleasure nor pain.

10. That a drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

11. If you are a true dealer, open the market of veracity; keep clean your inward man, and repel oppression to a distance.

12. Put a check upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

13. Truth, provided there be truth in the heart, is the best of all; there can be no happiness without truth, let man do as he will.

14. No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

15. When the master is blind, what is to become of the scholar? when the blind leads the blind, both will fall into the well.

16. All have exclaimed, master, master, but to me this doubt arises: how can they sit down with the master, whom they do not know?

The preceding will serve as exemplifications of the compositions of this school: they are necessarily unsatisfactory, as amongst some hundreds of similar passages the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete: they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected would not convey any more positive notions of the doctrines of *Kabir*: these we shall now proceed to state according to the authority of the *Sukh Nidhán*.

The *Sukh Nidhán* is supposed to be addressed by *Kabir* himself to *Dharmadás*, his chief pupil, and a follower of *Rámánand's* doctrine; it is said to be the work of SRUTGOPAL, the first of *KABIR's* disciples.

From this authority it appears, that, although the *Kabir Panthis* have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source; and that their notions are in substance the same as those of the Pauránic sects, especially of the Vaishnava division. They admit of but one God, the creator of the world, and in opposition to the *Vedánta* notions of the absence of every quality and form, they assert that he has a body formed of the five elements of matter, and that he has mind endowed with the three *Gunas*, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human natures, and can assume what particular shape he will: in all other respects he does not differ from man, and the *pure* man, the *Sádh* of the *Kabir* sects, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood and bone may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner every thing that lives and moves and has its being. Other sects have adopted these phrases literally, but the followers of *Kabir*, do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The *Paramapurusha* was alone for seventy-two ages, for after the *Pauránikas* the *Kabir Panthis* maintain successive and endless creations: he then felt a desire to renew the world, which desire became manifest in a female form,* being the

* These notions are common to the whole Hindu system—diversified according to the favorite object of worship, but essentially the same in all sects; we shall have

Máyá, from whom all the mistaken notions current amongst mankind originate: with this female the *Adi Bhaváni Prakṛiti* or *Sakti*, the *Parama Purusha*, or first male, cohabits, and begets the Hindu triad, *Brahmá Vishnu* and *Siva*: he then disappears, and the lady makes advances to her own sons: to their questions of her origin and character, she tells them, she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the *Vedánta* notions; that she is now at liberty, and being of the same nature as themselves, is a fit associate for them: the deities hesitate, and *Vishnu* especially, putting some rather puzzling queries to *Máyá*, secured the respect of the *Kabir Panthis*, and excited the wrath of the goddess: she appears as *Máhá Mayá*, or *Durgá*, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this is the birth of *Saraswati*, *Lakshmi* and *Umá*, whom she weds to the three deities, and then establishing herself at *Jwálamukhi*, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of *Máyá* and her criminal conduct that the *Kabir Panthis* perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know *Kabir* in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mohammed, are all equally strange to, although the object of their religion, and of all religions, is the same.

Life is the same in all beings, and when free from the vices and defects of humanity, assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed, whenever a star or meteor falls: as to heaven and hell, they are the inventions of *Máyá*, and are therefore both imaginary, except that the *Swarga* of the Hindus, and *Bihisht* of the Musalmans, imply worldly luxury and sensual enjoyment, whilst the *Narack* and *Jehannam* are those cares and pains which make a hell upon earth.

The moral code of the *Kabir Panthis* is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be violated by his creatures; *Humanity* is, consequently, a cardinal virtue, and the shedding of blood,

whether of man or animal, a heinous crime. *Truth* is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. *Retirement* from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus*, implicit devotion in word, act, and thought to the *Guru*, or spiritual guide: in this, however, the characteristic spirit of the *Kabir Panthis* appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, to be first satisfied that he is the sage he pretends to be, before he resigns himself to his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of *Kabir* are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependents: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the *Guru* refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and, as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:—

1. SRUTGOPAL DAS, the author of the *Sukh Nidhán*: his successors preside over the *Chaura* at *Benares*, the *Samádh* at *Magar*, an establishment at *Jagannáth*, and one at *Dwáraká*.

2. *Bhago Dás* the author of the *Bijak*: his successors reside at *Dhanauti*.

3. *Náráyan Dás*, and

4. *Churáman Dás*; these two were the sons of DHARMA DAS, a merchant of the *Kasaundhya* tribe, of the *Sri Vaishnava* sect, and one of *Kabir's* first and most important converts; his residence was at *Bandho* near *Jabbalpur*, where the *Maths* of his posterity long remained: the *Mahants* were family men, thence

* The *Bhágavat* declares the Deity and *Guru* to be the same: NABHAJI declares the Deity, *Guru*, worshipper, and worship, to be four names and one substance:

termed *Vans Gurus*: the line of NARAYAN DAS is extinct, and the present successor of *Churáman*, being the son of a concubine, is not acknowledged as a *Mahant* by all the other branches.

5. *Jaggo Dás*; the Gaddi or Pillow at Cuttack.

6. *Jivan Dás*, the founder of the *Satnámí* sect, to whom we shall again have occasion to advert.

7. *Kamál*.—Bombay: the followers of this teacher practise the *Yoga*. *Kamál* himself is said to have been the son of *Kabir*, but the only authority for this is a popular and proverbial phrase.*

8. *Ták Sáli*.—Baroda.

9. *Jnání*.—Majjhni near Sahásram.

10. *Sáheb Dás*.—Cuttack: his followers have also some distinct notions, and form a sect called *Múla Panthis*.

11. *Nityánand*.

12. *Kamál Nád*: these two settled somewhere in the Dekhan, but my informant could not tell me exactly where. There are also some popular, and perhaps local, distinctions of the sect, as *Hansa Kabiris*, *Dana Kabiris*, and *Mangrela Kabiris*, but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the *Kabir Chaura*, at Benares, is pre-eminent in dignity, and it is constantly visited by wandering members of the sect, as well as by those of other kindred heresies: its Mahant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. BALVANT SINH, and his successor, CHEIT SINH, were great patrons of it, and the latter granted to the *Chaura* a fixed monthly allowance. CHEIT SINH, also attempted to form some estimate of the numbers of the sect, and if we may credit the result, they must be very considerable indeed, as at a grand meeting, or *Melá*, which he instituted near Benares, no fewer than 35,000 *Kabir Panthis* of the Monastic and Mendicant class are said to have been collected. There is no doubt that the *Kabir Panthis*, both clerical and lay, are very numerous in all the provinces of Upper and Central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and the enervating operation of an Indian climate so plentifully engender.

* "The Race of *Kabir* became extinct when his son KAMAL was born," KAMAL adopting, on principle, a life of celibacy, or being a person of worldly appetites.—*Roebuck's Proverbs*, II, 1, 656.

KHAKIS.

This division of the *Vaishnavas* is generally derived, though not immediately, from RAMANAND, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is KIL, the disciple of KRISHNADAS, whom some accounts make the disciple of ASANAND, the disciple of RAMANAND; but the history of the *Kháki* sect is not well known, and it seems to be of modern origin, as no notice of it occurs in the *Bhaktá Málá*, or in any other work that has been consulted: the sectaries, though believed to be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of *Vairágis*: as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The *Khákis*, as the name implies, are distinguished from the other *Vaishnavas*, by the application of clay and ashes to their dress or persons: those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with the mild and decent character of the *Vaishnava* sects: the *Khákis* also frequently wear the *Játá*, or braided hair, after the fashion of the votaries of *Siva*, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the *Saivas*, some of their characteristic practices, blending them with the preferential adoration of VISHNU, as *Raghunáth* or *Ráma*: the *Khákis* also worship SITA, and pay particular veneration to HANUMAN.

Many *Khakis* are established about Furúkhábád, but their principal seat on this side of India is at *Hanumán Garh*, near *Ayodhyá*, in Oudh: the *Samádh* or spiritual throne of the founder, is said to be at *Jaypur*: the term *Samádh* applied to it, however, would seem to indicate their adopting a like practice with the *Jogis*, that of burying their dead, as the word is more generally used to express a tomb or mausoleum.*

* The little information given in the text, was obtained from the Superior of a small, but neat establishment on the bank of the river, above *Visránta Ghát*, at Furúkhábád. The *Ghát* and *Math* had been recently erected by a merchant of Lucknow: the tenants, three or four in number, were a deputation from *Ayodhyá*, in Oudh, and were but little acquainted with their own peculiarities, although not reluctant to communicate what they knew; other *Khákis* encountered here were *Nágas* and *Brahmacháris*, with whom no satisfactory communication was attainable; there were other establishments, but time did not permit their being visited.

MALUK DASIS.

The *Malik Dásis* form another sub-division of the *Rámánandi Vaishnavas*, of comparatively uncertain origin and limited importance: they are generally traced from *Rámánand* in this manner: 1. *Rámánand*, 2. *Asánand*, 3. *Krishna Dás*, 4. *Kil*, 5. *Malik Dás*; making the last, consequently, contemporary with the author of the *Bhakta Málá*, and placing him in the reign of AKBAR, or about 320 years ago.

We had occasion, in the notice taken of NABHAJI, to show that the spiritual genealogy now enumerated could scarcely be correct, for as RAMANAND must have flourished prior to the year 1400, we have but three generations between him and the date even of AKBAR's succession 1555, or a century and a half: it was then mentioned, however, that according to the *Bhakta Málá*, KRISHNA DAS was not the pupil of ASANAND, and consequently the date of succession was not necessarily uninterrupted: we might therefore place MALUK DAS, where there is reason to place NABHAJI, about the end of AKBAR's reign, as far as this genealogy is to be depended upon, but there is reason to question even its accuracy, and to bring down MALUK DAS to a comparatively recent period: the uniform belief of his followers is indeed sufficient testimony on this head, and they are invariably agreed in making him contemporary with AURANGZEB.

The modifications of the *Vaishnava* doctrines introduced by MALUK DAS, appear to have been little more than the name of the teacher, and a shorter streak of red upon the forehead: in one respect indeed there is an important distinction between these and the *Rámánandi* ascetics, and the teachers of the *Malik Dásis* appear to be of the secular order, *Grihasthas*, or householders, whilst the others are all cœnobites: the doctrines, however, are essentially the same: VISHNU, as RAMA, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects: their chief authority is the *Bhagavad Gítá*, and they read some small Sanskrit tracts, containing the praise of *Rāma*: they have also some Hindi *Sákhis*, and *Vishnu Padas* attributed to their founder, as also a work in the same language, entitled the *Dasratan*: the followers of this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged.

The principal establishment of the *Malik Dásis* is at *Kara Manikpur*, the birth-place of the founder, and still occupied by

his descendant* ; the present *Mahant* is the eighth in descent from him : the series is thus enumerated :

1. MALUK DAS. 2. RAMSANAH. 3. KRISHNASNAH. 4. THAKUR DAS. 5. GOPAL DAS. 6. KUNJ BEHARI. 7. RAMSAHU. 8. SEOPRASAD DAS. 9. GANGA PRANAD DAS, the present *Mahant*.

The *Math* at *Kara* is situated near the river, and comprises the dwellings of the *Mahant*, and at the time it was visited, of fifteen resident *Chelds*, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to *Rámachandra* : the *Gaddi*, or pillow of the sect, is here, and the actual pillow originally used by MALUK DAS is said to be still preserved. Besides this establishment, there are six other *Maths* belonging to this sect, at *Alláhábád*, *Benares*, *Brindávan*, *Ayodhyá*, *Lucknow*, which is modern, having been founded by *Gomati Dás*, under the patronage of *Asef ad Daula*, and *Jagannáth*, which last is of great repute as rendered sacred by the death of MALUK DAS.

THE RAM SANEHIS.

Mr. J. N. Bhattacharya gives the following account of this sect, a division of the Maluk Dasís :

“The founder of this order was one Ram Charan, who was born in the year 1718 at a village named Sura Sena within the territories of the Jeypore Raj. He was at first a Ramat (a Ram worshipper), but he soon became a staunch opponent of idol worship, and the persecution to which he was, on that account, subjected by the local Brahmans, compelled him to leave the place of his birth. After travelling through various parts of India, he ultimately settled at Shahapur, the chief town of the Tributary State of Shahapur in Rajaputana.

“The Ram Sanehís do not worship images. Their religious services are to some extent similar to those of the Muhammadans. Four services are held every day in their shrines. In the morning the monks assemble first, then the male members of the laity, and last of all the females. Men and women are not allowed to worship at the same time. Of the two other services one is held in the afternoon and the other in the evening. Females are not allowed to attend on these occasions.

“The Ram Sanehi mendicants are divided into two classes, called the Bidehi and the Mohini. The Bidehis go about completely

* There is some variety in the accounts here, MATHURA NATH says, the *Tomb* is at *Kara* ; *Purán Das* asserts, that it is at *Jagannáth*, and the birth-place at *Kara*—he has been at both : the establishment at *Jagannáth* is of great repute ; it is near to a *Math* of KABIR PANTHIS, and all ascetics who go to this place of pilgrimage consider it essential to receive the *Malúk Dás ká Tukrá*, from the one, and *Kabir ká Tarant*, from the other, or a piece of bread and spoonful of sour rice water. This and most of the other particulars were procured for me from the present *Mahant* by a young officer, Lieut. WILTON, stationed for a short time at *Kara*.

naked. The Mohinis wear two pieces of cotton cloth dyed red in ochre. The mendicant's water-pot is made of wood, and he dines from off a stone or an earthen plate. The monks, who lead a life of celibacy, are the men who usually officiate as priests of the sect; but householders and females are eligible for the service. The Ram Sanehis are not only staunch vegetarians and teetotallers, but they have to abstain from every kind of intoxicating liquor and drug, including tobacco and opium.

"A Hindu of any sect may be admitted to the Ram Sanehi sect. The baptism is effected by the chief of the monastery of Shahapur. The Ram Sanehis paint their forehead with a white perpendicular line. They shave their heads, and wear necklaces of basil beads. When a man is admitted to the holy order, his name is changed, and his head is so shaved as to leave a tuft of hair in the centre.

"The moral discipline of the Ram Sanehis is said to be very strict. There are regular officers attached to the chief monastery of the sect, who exercise supreme ecclesiastical jurisdiction over both the clergy and the laity, and who, when necessary, hold special courts for the trial of delinquents. For controlling the morals of the laity, there are monks in every village who have jurisdiction to decide all petty cases. In cases of a serious nature, the accused person, whether he be a monk or a householder, is taken to Shahapur, and if found guilty by the ecclesiastical court there, then he is excommunicated, his necklace of basil beads being torn off, and his head being shaved clean. Thenceforward the convict becomes incapable of worshipping in any temple appertaining to the sect or of joining any dinner party given by any member of it.

"The Ram Sanehi Sect has the largest following in Mewar and Alwar. Members of the sect are to be found also in Bombay, Gujarat, Surat, Haiderabad, Poona, Ahmedabad, Benares."*

DADU PANTHIS.

This class is one of the indirect ramifications of the *Rāmānandī* stock, and is always included amongst the *Vaishṇava* schisms: its founder is said to have been a pupil of one of the *Kabir Panthī* teachers, and to be the fifth in descent from RAMANAND, according to the following genealogy:—

- | | |
|------------------|--------------------|
| 1. <i>Kabir.</i> | 4. <i>Vimal.</i> |
| 2. <i>Kamāl.</i> | 5. <i>Buddhan.</i> |
| 3. <i>Jamāl.</i> | 6. <i>Dādū.</i> |

* *Hindu Castes and Sects*, pp. 447, 448.

The worship is addressed to *Ráma*, but it is restricted to the *Japa*, or repetition of his name, and the *Ráma* intended is the deity, as negatively described in the *Vedánta* theology: temples and images are prohibited.

Dádú was a cotton cleaner by profession: he was born at *Ahmedábád*, but in his twelfth year removed to *Sambhur*, in *Ajmír*: he thence travelled to *Kalyánpur*, and next removed to *Naraina*, in his thirty-seventh year, a place four cos from *Sambhur* and twenty from *Jaypur*. When here, he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to *Vaherana* mountain, five cos from *Naraina*, where, after some time, he disappeared, and no traces of him could be found. His followers believe he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of *Akbar's* reign, or in the beginning of that of *Jehángir*. The followers of *Dádú* wear no peculiar frontal mark nor *Málá*, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The *Dádú Panthís* are of three classes: the *Viraktas*, who are religious characters, who go bare-headed, and have but one garment and one water-pot. The *Nágas*, who carry arms, which they are willing to exercise for hire, and, amongst the Hindu princes, they have been considered as good soldiers. The third class is that of the *Vistar Dháris*, who follow the occupations of ordinary life. A further subdivision exists in this sect, and the chief branches again form fifty-two divisions, or *Thambas*, the peculiarities of which have not been ascertained. The *Dádú Panthís* burn their dead at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field, or some wilderness, to be devoured by the beasts and birds of prey, as they say that in a funeral pile insect life is apt to be destroyed.

The *Dádú Panthís* are said to be very numerous in *Márwár* and *Ajmír*: of the *Naga* class alone the *Rájá* of *Jaypur* is reported to entertain as soldiers more than ten thousand: the chief place of worship is at *Naraina*, where the bed of *Dádú*, and the collection of the texts of the sect are preserved and worshipped: a small building on the hill marks the place of his disappearance—a *Melá*, or fair, is held annually, from the day of new moon to that of full moon in *Phalgun* (Febr.-March) at *Naraina*. The tenets of the sect are contained in several *Bháshá* works, in which it is said a vast number of passages from the *Kábír* writings are inserted, and the general character of which is certainly of a

similar nature.* The *Dádú Panthis* maintain a friendly intercourse with the followers of *Kabir*, and are frequent visitors at the *Chaura*.

[To supply the deficiency alluded to in the note, we reprint from the 6th volume of the Journal of the Asiatic Society of Bengal pp. 484-87, and 750-56, the translation, by Captain *G. R. Siddons*, of two chapters from one of the granths or manuals of the *Dádúpanthis*. The translator gives (p. 750) the following particulars respecting his visit to one of their Maths :

“When not interested in the subject, I chanced to visit one of the *Dádúpanthí* institutions at a village near *Sambhur*, and was particularly struck by the contented and severe countenances of the sectaries. There were a Principal and several Professors, which gave the place the appearance of a College. The former occupied a room at the top of the building, and seemed quite absorbed in meditation.—The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden ; as also the growing of any hair about the face, which gives to the priests the appearance of old women.”

The Chapter on Faith.

1. Whatever *RAM* willeth, that, without the least difficulty, shall be ; why, therefore, do ye kill yourselves with grief, when grief can avail you nothing ?

2. Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh,—then why do any of ye afflict yourselves ?

3. *DADU* sayeth, Thou, oh God ! art the author of all things which have been made, and from thy will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other but thee.

4. He is my God, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my God, who created heaven, earth, hell, and the intermediate space ; who is the beginning and end of all creation ; and who provideth for all.

6. I believe that God made man, and that he maketh every thing. He is my friend.

7. Let faith in God characterize all your thoughts, words, and actions. He who serveth God, places confidence in nothing else.

8. Ye forget God, who was indefatigable in forming every thing, and who keepeth every thing in order ; ye destroy his doctrines.

*I had prepared a list of the contents of one of their manuals, and a translation of a few passages, but the Manuscript has been mislaid. The work was lent me for a short time by one of the sect, who would on no account part with it. The above notice was taken partly from a statement in Hindi, procured at *Naraina* by Lieut.-Col. SMITH, and partly from verbal information obtained at Benares. *Dádú* is not mentioned in the *Bhakta Má'á*, but there is some account of him in the *Dabistán*. [Engl. translation, II, p. 233.]

Remember God, for he endued your body with life: remember that beloved one, who placed you in the womb, reared and nourished you.

9. Preserve God in your hearts, and put faith into your minds, so that by God's power your expectations may be realized.

10. Oh God, thou art as it were exceeding riches; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

11. All things are exceeding sweet to those who love God; they would never style them bitter, even if filled with poison; on the contrary, they would accept them, as if they were ambrosia.

12. Adversity is good, if on account of God; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

13. Whatever is to be, will be; and that which God hath ordained can neither be augmented nor decreased. Let your minds understand this.

14. Whatever God ordereth, shall happen, so why do ye vex yourselves? Consider God as supreme over all; he is the sight for you to behold.

15. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant DADU prayeth for true patience, and that he may be devoted to thee.

The Chapter on Meditation.

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

1. As the *til* plant contains oil, and the flower sweet odour, as butter is in milk, so is God in every thing.

2. He that formed the mind, made it as it were a temple for himself to dwell in; for God liveth in the mind, and none other but God.

3. Oh! my friend, recognize that Being with whom thou art so intimately connected; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

4. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

5. The heart which possesseth contentment wanteth for nothing, but that which hath it not, knoweth not what happiness meaneth.

6. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to RAM, who is sinless, and suffer the thread of your meditations to be upon him.

7. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and end of all things; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

RAI DASIS.

RAI DAS was another of RAMANAND's disciples, who founded a sect, confined, however, it is said, to those of his own caste, the *Chamárs*, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes: this circumstance renders it difficult, if not impossible, to ascertain whether the sect still exists: the founder must once have enjoyed some celebrity, as some of his works are included in the *Adi Granth* of the Sikhs; he is there named RAVI DASA, which is the Sanskrit form of his name: some of his compositions also form part of the collection of hymns and prayers used by that sect at Benares: there appears to be but little known of him of any authentic character, and we must be contented with the authority of the *Bhakta Málá*, where he makes a rather important figure: the legend is as follows:

One of RAMANAND's pupils was a *Brahmachári*, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shopkeeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when RAMANAND, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained: on being informed, he exclaimed, *Há Chamár*, and the *Brahmachári* soon afterwards dying was born again as RAI DAS, the son of a worker in hides and leather.

The infant RAI DAS retained the impression left upon his mind by his old master's anger, and refused to take any nourishment: the parents, in great affliction, applied to RAMANAND, who, by order of the deity, visited the child, and recognising the person at once whispered into his ear the initiating *Mantra*: the effect was instantaneous: the child immediately accepted the breast, and thrived, and grew up a pious votary of RAMA.

For some time the profits of his trade maintained RAI DAS, and left him something to divide amongst the devout; but a season of scarcity supervening reduced him to great distress, when *Bhagaván*, in the semblance of a *Vaishnava*, brought him a piece of the Philosopher's stone, and shewing him its virtue made him a present of it. RAI DAS paid little regard to the donation, replying to the effect of the following *Pada*, as since versified by *Súr Dás*:

Pada. "A great treasure is the name of HARI to his people: it multiplieth day by day, nor doth expenditure diminish it: it abideth securely in the mansion, and neither by night nor by day can any

thief steal it. The Lord is the wealth of *Sir Dās*, what need hath he of a stone?"

The miraculous stone was thrown aside, and when, thirteen months afterwards, *Vishnu* again visited his votary, he found no use had been made of it: as this expedient had failed, the deity scattered gold coin in places where *RAI DAS* could not avoid finding it: the discovery of this treasure filled the poor Currier with alarm, to pacify which *Krishna* appeared to him in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, *RAI DAS* erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of *RAI DAS* was further extended by its attracting a persecution, purposely excited by *Vishnu* to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world the retired glory of the pious: he therefore inspired the Brahmins to complain thus to the king.

Sloka (Sanskrit stanza). "Where things profane are revered, where sacred things are profanely administered, there three calamities will be felt, famine, death, and fear."*

A *Chamār*, oh king, ministers to the *Sālagrām*, and poisons the town with his *Prasād* †; men and women, every one will become an outcast; banish him to preserve the honour of your people.

The king accordingly sent for the culprit, and ordered him to resign the sacred stone. *RAI DAS* expressed his readiness to do so, and only requested the *Rājā's* presence at his delivery of it to the *Brahmins*, as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The *Rājā* assenting, the *Sālagrām* was brought, and placed on a cushion in the assembly. The Brahmins were desired to remove it, but attempted to take it away in vain: they repeated hymns and charms, and read the *Vedas*, but the stone was immovable. *RAI DAS* then addressed it with this *Pada*:

Pada. "Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal: behold me at thy feet: in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deceits of sense, of passion, and illusion; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the

* See Panchatantra III, 202.]

† The *prasād* is any article of food that has been consecrated by previous presentation to an idol, after which it is distributed amongst the worshippers on the spot, or sent to persons of consequence at their own houses.

world deems virtue. Accept, oh God, the devotions of thy slave RAI DAS, and be thou glorified as the Purifier of the sinful."

The saint had scarcely finished, when the *Sálagrá*m and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of RAI DAS was JHALI, the *Rani* of Chitore: her adopting a *Chamar*, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to RAI DAS to request his counsel and aid. He repaired to her, and desired her to invite the Brahmans to a solemn feast: they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans there appeared a RAI DAS. This miraculous multiplication of himself had the desired effect, and from being his enemies and revilers they became his disciples.

Such are the legends of the *Bhakta Málá*, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute outcast in Hindu estimation, as a teacher and a saint, is not without interest and instruction.

SENA PANTHIS.

SENA, the barber, was the third of *Rámánand's* disciples, who established a separate schism; the name of which, and of its founder, is possibly all that now remains of it. SENNA and his descendants were, for sometime, however, the family-*Gurus* of the *Rájás* of *Bandhogarh*, and thence enjoyed considerable authority and reputation: the origin of this connexion is the subject of a ludicrous legend in the *Bhakta Málá*.

SENA, the barber of the *Rájá* of *Bandhogarh*, was a devout worshipper of VISHNU, and a constant frequenter of the meetings of the pious: on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsorial capacity, and VISHNU, who noticed the circumstance, and knew the cause, was alarmed for his votary's personal integrity. The god, therefore, charitably assumed the figure of SENNA, and equipping himself suitably, waited on the *Rájá*, and performed the functions of the barber, much to the *Rájá's* satisfaction, and without detection, although the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered out his excuses: his astonishment and the *Rájá's* were alike, but the discernment of the latter was more acute, for he immediately

comprehended the whole business, fell at his barber's feet, and elected for his spiritual guide an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADAYIS, OR VALLABHACHARIS.

The sects of *Vaishnavas* we have hitherto noticed are chiefly confined to professed ascetics, and to a few families originally from the south and west of India, or, as in the case of the *Rámávats* and *Kabir Panthis*, to such amongst the mass of Society, as are of a bold and curious spirit; but the opulent and luxurious amongst the men, and by far the greater portion of the women, attach themselves to the worship of KRISHNA and his mistress RADHA, either singly, or conjointly, as in the case of VISHNU and LAKSHMI, amongst the *Rámánujas*, and SITA and RAM, amongst the *Rámávats*. There is, however, another form, which is perhaps more popular still, although much interwoven with the others. This is the BALA GOPALA, the infant KRISHNA, the worship of whom is very widely diffused amongst all ranks of Indian society, and which originated with the founder of the *Rudra Sampradayi* sect, VALLABHA ACHARYA; it is perhaps better known, however, from the title of its teachers, as the religion of the *Gokulastha Gosáins*.

The original teacher of the philosophical tenets of this sect is said to have been VISHNU SWAMI, a commentator on the texts of the *Vedas*, who, however, admitted disciples from the Brahmanical caste only, and considered the state of the *Sannyási*, or ascetic, as essential to the communication of his doctrines. He was succeeded by JANANA DEVA, who was followed by NAMA DEVA and TRILOCHANA, and they, although whether immediately or not does not appear, by VALLABHA SWAMI, the son of LAKSHMANA BHATT, a *Táilinga* Brahman: this *Sannyási* taught early in the sixteenth century: he resided originally at *Gokul*, a village on the left bank of the Jamna, about three cos to the east of Mathurá: after remaining here sometime, he travelled through India as a pilgrim, and amongst other places he visited, according to the *Bhakta Málá*, the court of KRISHNA DEVA, king of *Vijayanagar*, apparently the same as KRISHNA RAYALU, who reigned about the year 1520, where he overcame the *Smárta* Brahmans in a controversy, and was elected by the *Vaishnavas* as their chief, with the title of *Achárj*: hence he travelled to *Ujayin*, and took up his abode under a *Pipal* tree on the banks of the *Siprá*, said to be still in existence, and designated as his *Baithak*, or station. Besides this, we find traces of him in other places. There is a *Baithak* of his amongst the *Gháts* of *Muttrá*, and about two miles from the fort

of *Chanár* is a place called his well, *Achárj kián*, comprising a temple and *Math*, in the court yard of which is the *well* in question; the saint is said to have resided here sometime. After this peregrination VALLABHA returned to *Brindávan*, where, as a reward for his fatigues and his faith, he was honoured by a visit from KRISHNA in person, who enjoined him to introduce the worship of *Bálagopál*, or *Gopál Lál*, and founded the faith which at present exists in so flourishing a condition. VALLABHA is supposed to have closed his career in a miracle: he had finally settled at *Jethan Ber*, at Benares, near which a *Math* still subsists, but at length, having accomplished his mission, he is said to have entered the *Ganges* at *Hanumán Ghát*, when, stooping into the water, he disappeared: a brilliant flame arose from the spot, and, in the presence of a host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of KRISHNA as one with VISHNU and the universe dates evidently from the *Mahábhárat**, and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the *Bhágavat*†, but neither of these works discriminates him from VISHNU, nor do they recommend his infantine or adolescent state to particular veneration. At the same time some hints may have been derived from them for the institution of this division of the HINDU faith.‡ In claiming, however, supremacy for KRISHNA, the *Brahma Vaivartta Purána* is most decided, and this work places KRISHNA in a heaven, and society exclusively his own, and derives from him all the objects of existence.§

According to this authority, the residence of KRISHNA is denominated *Goloka*; it is far above the three worlds, and has, at five hundred millions of Yojanas below it, the separate *Lokas* of

* The well known passage in the *Bhagavad Gítá* [XI, 26-30.], in which ARJUNA sees the universe in the mouth of KRISHNA, establishes this identity.

† Particularly in the tenth book, which is appropriated to the life of KRISHNA. The same subject occupies a considerable portion of the *Hari Vans* section of the *Mahábhárat*, of the *Pátala* section of the *Padma Purána*, the fifth section of the *Vishnu Purána*, and the whole of the *Adi Upapurána*.

‡ Thus in the *Vana Parva* of the *Mahábhárat* [v. 12895 ff.], MARKANDEYA MUNI, at the time of a minor destruction of the world, sees, "amidst the waters, an Indian Fig tree of vast size, on a principal branch of which was a bed ornamented with divine coverings, on which lay a child with a countenance like the moon." The saint though acquainted with the past, present, and future, cannot recognize the child, who therefore appears of the hue, and with the symbols of KRISHNA, and desires the sage to rest within his substance from his weary wanderings over the submerged world.

In the *Bhágavat* [X, 3, 9, 10.] it is stated, that when first born, VASUDEVA beheld the child of the hue of a cloud, with four arms dressed in a yellow garb, and bearing the weapons, the jewels and the diadem of VISHNU: and the same work describes YASODA, his adoptive mother, as seeing the universe in the mouth of the child. [X, 7, 36, 37. (30, 31. Calcutta edition)]:

§ [Journal of the As. Soc. of Bengal. Vol. I, p. 217-37.]

VISHNU and SIVA, *Vaikuntha*, and *Kailás*. This region is indestructible, whilst all else is subject to annihilation, and in the centre of it abides KRISHNA, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute. He is exempt from *Máyá*, or delusion, and all qualities, eternal, alone, and the *Paramátmá*, or supreme soul of the world.

KRISHNA being alone in the *Goloka*, and meditating on the waste of creation, gave origin to a being of a female form endowed with the three *Gunas*, and thence the primary agent in creation. This was *Prakriti*, or *Máyá*, and the system so far corresponds with that of the other Vaishnavas, and of the *Puránas* generally speaking. They having adopted, in fact, the *Sámkhya* system, interweaving with it their peculiar sectarial notions.

Crude matter, and the five elements, are also made to issue from KRISHNA, and then all the divine beings. NARAYANA, or VISHNU, proceeds from his right side, MAHADEVA from his left, BRAHMA from his hand, DHARMA from his breath, SARASWATI from his mouth, LAKSHMI from his mind, DURGA from his understanding, RADHA from his left side. Three hundred millions of *Gopis* or female companions of RADHA, exude from the pores of her skin, and a like number of *Gopas*, or companions of KRISHNA, from the pores of his skin: the very cows and their calves, properly the tenants of *Goloka*, but destined to inhabit the Groves of *Brindávan*, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the *Purána* therefore affords only indirect authority in the marvels it narrates of his infancy for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his *Líla*, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of *Vaishnavas*, and all his principal shrines are to them equally objects of pilgrimage. As the elements and chief agents of creation are thus said to proceed from the person of KRISHNA, it may be inferred that the followers of this creed adopt the principles of the *Vedánta* philosophy, and consider the material world as one in substance, although in an illusory manner, with the Supreme. Life is also identified with spirit, according to the authority of a popular work.* None of the

* According to the *Vártá*, VALLABHA advocated this doctrine with some reluctance, by the especial injunction of the juvenile *Krishna*: "Then *Achárj Ji* said, you know the nature of Life, it is full of defects, how can it be combined with you? to which *Sri Thakur Ji* (KRISHNA) replied: Do you unite *Brahma* and *Life* in what way you will, I shall concur, and thence all its defects will be removed."

philosophical writings of the chief teachers of this system have been met with.

Amongst other articles of the new creed, VALLABHA introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The *Gosáins*, or teachers, are almost always family men, as was the founder VALLABHA; for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The *Gosáins* are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence: part of the connexion between the *Guru* and teacher being the three-fold *Samarpan*, or consignment of *Tan*, *Man*, and *Dhan*, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the *Gosáins* themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade with the benefits of devotion: as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers: their temples and houses have images of GOPAL, of KRISHNA and RADHA, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold: the image of KRISHNA represents a chubby boy, of the dark hue of which VISHNU is always represented: it is richly decorated and sedulously attended; receiving eight times a day the homage of the votaries. These occasions take place at fixed periods and for certain purposes; and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible. The eight daily ceremonials are the following:—

1. *Mangala*; the morning levee: the image being washed and dressed is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat about half an hour after sun-rise: slight refreshments are then presented to it, with betel and *pán*; lamps are generally kept burning during this ceremony.

2. *Sringára* ; the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court : this takes place about an hour and a half after the preceding, or when four *Gharis* of the day have elapsed.

3. *Gwála* ; the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd ; this ceremony is held about forty-eight minutes after the last, or when six *Gharis* have passed.

4. *Rája Bhôga* ; held at mid-day, when KRISHNA is supposed to come in from the pastures, and dine : all sorts of delicacies are placed before the image, and both those and other articles of food dressed by the ministers of the temple are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. *Utthápan* ; the calling up ; the summoning of the god from his siesta : this takes place at six *Gharis*, or between two and three hours before sun-set.

6. *Bhôga* ; the afternoon meal, about half an hour after the preceding.

7. *Sandhyá* ; about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. *Sayan* ; retiring to repose : the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning.

Upon all these occasions the ceremony is much the same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries, and the repetition, chiefly by the former, of Sanskrit stanzas in praise of KRISHNA, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion for general use, nor any prescribed form of public adoration.

Besides the diurnal ceremonials described, there are several annual festivals of great repute observed throughout India : of these, in Bengal and Orissa, the *Ráth Játra*, or procession of JAGANNATH in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal established in the provinces : the most popular festival at Benares, and generally to the westward, is the *Janmá-shtami*, the nativity of KRISHNA, on the eighth day of *Bhádra* (August*). Another is the *Rás Yátra*, or annual

* Great difference of practice prevails on occasion of this observance. KRISHNA was born on the eighth lunar day of the waning moon of *Bhádra*, at midnight, upon the moon's entrance into *Rohini*, in commemoration of which a fast is to be held on the day preceding his birth, terminating, as usual, in a feast ; but the day of his

commemoration of the dance of the frolicsome deity with the sixteen GOPIS. This last is a very popular festival, and not an uninteresting one: vast crowds, clad in their best attire, collecting in some open place in the vicinity of the town, and celebrating the event with music, singing, and dramatic representations of KRISHNA'S sports: all the public singers and dancers lend their services on this occasion, and trust for a remuneration to the gratuities of the spectators: at Benares the *Rás Yátra* is celebrated at the village of *Sivapur*, and the chief dancers and musicians, ranging themselves under the banners of the most celebrated of the profession, go out in formal procession: tents, huts, and booths are erected, swings and roundabouts form a favourite amusement of the crowd, and sweetmeats and fruits are

birth, is variously determinable, according to the adoption of the civil, the lunar, or lunar-sidereal computations, and it rarely happens that the eighth lunation comprises the same combination of hours and planetary positions, as occurred at KRISHNA'S birth. Under these circumstances, the followers of the *Smṛiti*, with the *Saivas* and *Sáktas*, commence their fast with the commencement of the lunation, whenever that takes place; the *Rámánujas* and *Mádhwas* observe such part of the eighth day of the moon's age as includes sunrise, and forms the eighth day of the calendar, or civil day, whilst some of the *Rámánujas*, and the *Nimáwats* regulate the duration of their fast by the moon's passage through the asterism *Rohini*. The consequence is, that the *Smártas* often fast on the 7th, one set of *Vaishnávas* on the 8th, and another on the 9th, whilst those who affect great sanctity sometimes go thirty hours without food: an extract from last year's calendar will very well exemplify these distinctions.

3rd Bhádra, 17th August 1825, Tuesday, Saptamí, 10 Dandas 17 Palas. The Janméshtamí Vrata and a Fast.

4th Bhádra, 18th August, Wednesday, Ashtamí 9 Dandas 18 Palas. Fast according to the Vaishnavas of Braj.

5th Bhádra, 19th August, Thursday, Navamí, 7 Dandas 4 Palas. Rohini Nakshatra, till 10 Dandas 52 Palas, at which hour *Párana*, the end of the fast.

Now the 3rd day of the *Solar Bhádra* was the 7th of the *Lunar Month*, but it comprised little more than ten Dandas or four hours of that lunation: as it included sunrise, however, it was the 7th of the calendar, or *civil day*. The eighth *Tithi*, or lunation, therefore, began about that time, or four hours after sunrise, and the *Smártas*, *Saivas*, and *Sáktas* observed the fast on that day; they began with sunrise, however, as there is a specific rule for the *Sankalpa*, or pledge, to perform the usual rite at dawn. This *Ashtamí* comprised midnight, and was the more sacred on that account.

The 4th of *Bhádra* was the *Ashtamí*, or eighth of the *Vaishnavas*, although the lunation only extended to 9 Dandas, or less than four hours after sunrise, but they are particularly enjoined to avoid the *Saptamí*, or the *Ashtamí* conjoined with it, and therefore they could not commence their fast earlier, although they lost thereby the midnight of the eighth lunation, which they were, consequently, compelled to extend into the night of the ninth. They fasted till the next morning, unless they chose to eat after midnight, which, on this occasion, is allowable.

The 5th of *Bhádra* was the *Navamí*, or ninth of the calendar, but it included a portion of the moon's passage through *Rohini*, and the strict *Vaishnavas* of the different sects should not have performed the *Párana*, the close of the fast, earlier, or before 10 Dandas and 52 Palas after sunrise, or about nine o'clock. Those *Vaishnavas*, however, who wholly regulate their observance by the Asterism, and referring also to the necessity of commencing it with sunrise, would only have begun their fast on the calendar *Navamí*, and have held the *Párana* on Friday the 10th, the third day after the proper birth-day of their deity.

displayed in tempting profusion: the whole has the character of a crowded fair in Europe, and presents, in an immense concourse of people, an endless variety of rich costume, and an infinite diversity of picturesque accompaniment, a most lively and splendid scene. The same festival is held from the tenth day of the light half of *Kúár* (Sept.-Octr.) to the day of the full moon at *Brindávan*, where a stone platform, or stage, has been built for the exhibition of the mimic dance in a square near the river side. Besides their public demonstrations of respect, pictures and images of *GOPALA* are kept in the houses of the members of the sect, who, before they sit down to any of their meals, take care to offer a portion to the idol. Those of the disciples who have performed the triple *Samarpana* eat only from the hands of each other; and the wife or child that has not exhibited the same mark of devotion to the *Guru* can neither cook for such a disciple nor eat in his society.

The mark on the forehead consists of two red perpendicular lines meeting in a semi-circle at the root of the nose, and having a round spot of red between them. The *Bhaktas* have the same marks as the *Sri Vaishnavas* on the breasts and arms, and some also make the central spot on the forehead with a black earth, called *Syámabandi*, or any black metallic substance: the necklace and rosary are made of the stalk of the *Tulasi*. The salutations amongst them are *Srikrishna* and *Jaya Gopál*.

The great authority of the sect is the *Bhágavat*, as explained in the *Subodhini* or Commentary of *VALLABHACHARYA*: he is the author also of a *Bhášhya* on part of *VYASA'S Sûtras*, and of other Sanskrit works, as the *Siddhánta Rahasya*, *Bhágavata Lílá Rahasya*, and *Ekánta Rahasya*; these, however, are only for the learned, and are now very rare. Amongst the votaries in general, various works upon the history of *KRISHNA* are current, but the most popular are the *Vishnu Padas*, stanzas in *Bhášhá*, in praise of *VISHNU*, attributed to *VALLABHA* himself; the *Braj Vilás*, a *Bhákshá* poem of some length, descriptive of *KRISHNA'S* life, during his residence at *Brindávan*, by *BRAJ VASI DAS*; the *Ashta Chháp*, an account of *VALLABHA'S* eight chief disciples, and the *Várttá*, or *Bárttá*, a collection in *Hindústáni* of marvellous and insipid anecdotes of *VALLABHA* and his primitive followers, amounting to the number of eighty-four, and including persons of both sexes, and every class of Hindus. The *Bhakta Málá* also contains a variety of legends regarding the different teachers of this sect, but it is less a text-book with this sect than any other class of *Vaishnavas*, as the *Várttá* occupies its place amongst the worshippers of *Gopál*.

VALLABHA was succeeded by his son *VITALA NATH*, known amongst the sect by the appellation of *Sri Gosáin Ji*, *VALLABHA'S* designation being *Sri Achárj Ji*. *VITALA NATH*, again,

had seven sons, GIRDHARI RAE, GOVIND RAE, BALA KRISHNA, GOKUL NATH, RAGUNATH, YADUNATH, and GHANASYAMA; these were all teachers, and their followers, although in all essential points the same, form as many different communities. Those of GOKULNATH, indeed, are peculiarly separate from the rest, looking upon their own *Gosáins* as the only legitimate teachers of the faith, and withholding all sort of reverence from the persons and *Maths* of the successors of his brethren: an exclusive preference that does not prevail amongst the other divisions of the faith, who do homage to all the descendants of all VITALA NATH's sons.

The worshippers of this sect are very numerous and opulent, the merchants and bankers, especially those from Guzarat and Málwa, belonging to it: their temples and establishments are numerous all over India, but particularly at Mathurá and Brindávan, the latter of which alone is said to contain many hundreds, amongst which are three of great opulence. In Benares are two temples of great repute and wealth, one sacred to *Lál ji*, and the other to *Purushottama ji*.* *Jagannáth* and *Dwáraká* are also particularly venerated by this sect, but the most celebrated of all the *Gosáin* establishments is at *Sri Náth Dwár*, in Ajmir. The image at this shrine is said to have transported itself thither from *Mathurá*, when *Aurangzeb* ordered the temple it was there placed in to be destroyed.—The present shrine is modern, but richly endowed, and the high priest, a descendant of GOKUL NATH, a man of great wealth and importance.† It is a matter of obligation with the members of this sect to visit *Sri Náth Dwár* at least once in their lives; they receive there a certificate to that effect, issued by the head *Gosáin*, and, in return, contribute according to their means to the enriching of the establishment: it is not an uncurious feature in the notions of this sect, that the veneration paid to their *Gosáins* is paid solely to their descent, and unconnected with any idea of their sanctity or learning; they are not unfrequently destitute of all pretensions to individual respectability, but they not the less enjoy the homage of their followers; the present chief, at *Srináth Dwár*, is said not to understand the certificate he signs.

THE BOMBAY MAHARAJA LIBEL CASE,

Much light was thrown upon the degrading practices of the Vallabhacháris by the Bombay suit in 1862. Mr. Karsandas Mulji, an intelligent Vaishnava, sought to expose them, and a libel suit

* Many of the bankers of this city, it is said, pay to one or other of the temples a tax of one-fourth of an *áná*, on every bill of exchange, and the cloth merchants, half an *áná* on all sales.

† Every temple is said to have three places of offering: the image, the pillow of the founder, and a box for *Sri Náth Dwár*.

was instituted against him. Full evidence was brought forward on both sides. The following is an extract from the judgment of Sir Matthew Sausse, the Chief Justice :—

“The Maharajas have been sedulous in identifying themselves with the god Krishna by means of their own writings and teachings and by the similarity of ceremonies of worship and addresses which they require to be offered to themselves by their followers. All songs connected with the god Krishna, which were brought before us, were of an amorous character, and it appeared that songs of a corrupting and licentious tendency, both in ideas and expression, are sung by young females to the Maharajas, upon festive occasions, in which they are identified with the god in his most licentious aspect. In these songs, as well as stories, both written and traditional, which latter are treated as of a religious character in the sect, the subject of sexual intercourse is most prominent. Adultery is made familiar to the minds of all : it is nowhere discouraged or denounced ; but, on the contrary, in some of the stories, those persons who have committed that great moral and social offence are commended.”*

Captain McMurdo, Resident in Cutch, in the “Transactions of the Literary Society of Bombay” (now the Bombay Branch of the Royal Asiatic Society) says :

“The Bhattias are of Sindh origin. They are the most numerous and wealthy merchants in the country, and worship the Gosainji Maharajas, of whom there are many. The Maharaja is the master of their property, and disposes of it as he pleases ; and such as the veneration in which he is held, that the most respectable families consider themselves honored by his cohabiting with their wives and daughters. The principal Maharaj at present on this side of India is named Gopinathji (lord of the Gopis, or shepherdesses), a man worn to a skeleton and shaking like a leaf, from debauchery of every kind, excepting spirituous liquors. He is constantly in a state of intoxication from opium and other stimulants which the ingenuity of the sensual has discovered.” Vol. II, pp. 230, 231.

In addition, the Vallabhacháris have among themselves “Ras Mandalis,” “carnal love meetings,” in which they enjoy each other’s wives. Captain McMurdo, quoted above, says :

“The well-known Ras Mandalis are very frequent among them (the Bhattias) as among other followers of Vishnu. At these, persons of both sexes and all descriptions, high and low, meet together ; and under the name and sanction of religion, practice every kind of licentiousness.”†

* *History of the Sect of the Maharajas*, p. 142.

† *Ibid.*, p. 130.

There are said to be 60 or 70 Maharajas scattered over India. Many of their followers are traders, who regularly tax themselves for their support. The following are examples :

Silk, cloth, sugar, spices, cotton,	
opium, metals	... $\frac{1}{4}$ anna per cent. on sales effected.
Bills of exchange, drafts, etc.	... 1 anna per every thousand rupees transaction.
Brokerage	... $\frac{1}{4}$ anna per cent. on every transaction.
Oil	... $\frac{1}{2}$ anna per maund.
Rice	... 1 anna per muda.*

The Maharajas have also the occasional sources of income, given by Mr. Malabari :—

“For homage by sight, Rs. 5 ; for homage by touch, Rs. 20 ; for the honour of washing the Maharaja's foot, Rs. 35 ; for the credit of swinging him, Rs. 40 ; for the glory of rubbing sweet unguents on his body, Rs. 42 ; for the joy of sitting with him, Rs. 60 ; for the bliss of occupying the same room, Rs. 50 to 500 ; for the performance of the circular dance, Rs. 100 to 200 ; for the delight of eating the *pan supari* thrown out by the Maharaja, Rs. 17 ; for drinking the water in which the Maharaja has bathed, or in which his foul linen has been washed, Rs. 19.”

Is there any parallel to such degradation to be found even among the lowest savages ? And who are the persons who were guilty of such practices ? Wealthy Bombay Merchants !

At the trial Sir Joseph Arnould gave the following reason for exposing such disgraceful practices :—

“What is morally wrong cannot be theologically right. When practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right,—are established in the name and under the sanction of Religion ; they *ought*, for the common welfare of society, and in the interests of humanity itself to be publicly denounced and exposed.”

It was brought out at the time of the great libel case that there were at least 60 or 70 Maharajas, of whom only two or three had any knowledge of Sanskrit, the rest grossly ignorant, indulging in sensuality and luxury. Their professed followers, who are both numerous and wealthy, consisted chiefly of merchants and bankers, Bhattias and Banias. In Bombay alone there were 40 to 50,000. At the Baroda Census of 1901, they numbered 183,000. They are strong in Mathura, Brindavan, Benares and Bombay, Cutch, Kathiawar, Central India, &c.†

* *History of the Sect of the Maharajas*, p. 146.

† Rev. Dr. K. S. Macdonald in *Indian Evangelical Review*, January 1903.

SWAMI NARAYANA SECT OF GUJARAT.

SWAMI NARAYANA, whose proper name was Sahajánanda, was a Brahman, born at Chapái, a village 120 miles north-west of Lucknow, about the year 1780. He left his home about the year 1800, and at Junagarh, placed himself under a guru, named Rámananda Swami. When that holy man removed to Ahmedabad in 1804, Sahajánanda followed him.

Sahajánanda by his learning and fascinating manners gathered a large number of disciples, which provoked the jealousy of the Brahmans. He was obliged to fly and take refuge at Jetalpur, 12 miles south of Ahmedabad.

Jetalpur became the focus of a great religious gathering. Thousands flocked to the town and enrolled themselves as followers of Sahajánanda, who took the name of Swami Náráyana. Afterwards he removed to Wartál, a secluded village where he erected two temples—one dedicated to Náráyana and Lakshmi, the other to Krishna and Rádhá.

Sahajánanda sought to denounce and expose the licentious practices of the Bombay Maharajas. Every disciple of his when admitted is to bring in at least six others, so that the number of his followers rapidly increased. They now number about two lakhs.

The Swami Náráyanas are required to wear two rosaries made of basil stems, one for Krishna, and the other for Rádhá. The forehead mark of the sect is like the letter U. The females have to paint a circular mark with red powder of saffron. The mendicants wear the salmon-coloured dress of ascetics.*

MIRA BAIS.

These may be considered as forming a sub-division of the preceding, rather than a distinct sect, although, in the adoption of a new leader, and the worship of KRISHNA under a peculiar form, they differ essentially from the followers of VALLABHA: at the same time it is chiefly amongst those sectarians, that MIRA BAI and her deity, RANACHHOR, are held in high veneration, and, except in the west of India, it does not appear that she has many immediate and exclusive adherents.

MIRA BAI is the heroine of a prolix legend in the *Bhakta Málá*, which is a proof at least of her popularity: as the author of sacred poems addressed to the deity, as *Vishnu*, she also enjoys a classical celebrity, and some of her odes are to be found in the collections which constitute the ritual of the deistical sects, especially those of *Nának* and *Kabir*: according to the authority

* Williams' *Brahmanism and Hinduism* and *Hindu Castes and Sects*.

cited, she flourished in the time of *Akbar*, who was induced by her reputation to pay her a visit, accompanied by the famous musician *Tán Sen*, and it is said, that they both acknowledged the justice of her claim to celebrity.

MIRA was the daughter of a petty *Rájá*, the sovereign of a place called *Mertá*; she was married to the *Ráná* of *Udayapur*, but soon after being taken home by him quarrelled with her mother-in-law, a worshipper of *Devi*, respecting compliance with the family adoration of that goddess, and was, in consequence of her persevering refusal to desert the worship of KRISHNA, expelled the *Ráná's* bed and palace: she appears to have been treated, however, with consideration, and to have been allowed an independent establishment, owing, probably, rather to the respect paid to her abilities, than a notion of her personal sanctity, although the latter was attested, if we may believe our guide, by her drinking unhesitatingly a draught of poison presented to her by her husband, and without its having the power to do her harm. In her uncontrolled station she adopted the worship of RANACHHOR, a form of the youthful KRISHNA; she became the patroness of the vagrant *Vaishnavas*, and visited in pilgrimage *Brindávan* and *Dwáraká*: whilst at the latter, some persecution of the *Vaishnavas* at *Udayapur* appears to have been instituted, and Brahmins were sent to bring her home from *Dwáraká*: previously to departing, she visited the temple of her tutelary deity, to take leave of him, when, on the completion of her adorations, the image opened, and MIRA leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle it is said, that the image of MIRA BAI is worshipped at *Udayapur* in conjunction with that of RANACHHOR. The *Padas* that induced this marvel, and which are current as the compositions of MIRA BAI,* are the two following:

Pada 1.—Oh, sovereign RANACHHOR, give me to make *Dwáraká* my abode: with thy shell, discus, mace, and lotus, dispel the fear of YAMA: eternal rest is visiting thy sacred shrines; supreme delight is the clash of thy shell and cymbals: I have abandoned my love, my possessions, my principality, my husband. MIRA, thy servant, comes to thee for refuge, oh, take her wholly to thee.

Pada 2.—If thou knowest me free from stain, so accept me: save thee there is none other that will show me compassion: do thou, then, have mercy upon me: let not weariness, hunger, anxiety, and restlessness consume this frame with momentary decay. Lord of MIRA, GIRDHARA her beloved, accept her, and never let her be separated from thee.

* [Price's Hindee and Hindustanee Selections, I, p, 99, 100.]

BRAHMA SAMPRADAYIS, OR MADHWACHARIS.

This division of the *Vaishnavas* is altogether unknown in Gangetic Hindustan. A few individuals belonging to it, who are natives of Southern India, may be occasionally encountered, but they are not sufficiently numerous to form a distinct community, nor have they any temple or teachers of their own. It is in the peninsula, that the sect is most extensively to be found,* and it is not comprised, therefore, in the scope of this sketch: as, however, it is acknowledged to be one of the four great *Sampradāyas*, or religious systems, such brief notices of it as have been collected will not be wholly out of place.

The institution of this sect is posterior to that of the *Sri Vaishnavas*, or *Rāmānujas*: the founder was MADHWACHARYA,† a Brahman, the son of MADHIGE BHATTA, who was born in the Saka year 1121 (A.D. 1199) in *Tuluva*: according to the legendary belief of his followers, he was an incarnation of *Vāyu*, or the god of air, who took upon him the human form by desire of NARAYANA, and who had been previously incarnate as *Hanumān* and *Bhima*, in preceding ages. He was educated in the convent established at *Anantesvar*, and in his ninth year was initiated into the order of Anachorets by ACHYUTA PRACHA, a descendant of SANAKA, son of BRAHMA. At that early age also he composed his *Bhāshya*, or commentary on the *Gītā*, which he carried to *Badarikāsrama*, in the Himalaya, to present to VEDAVYASA, by whom he was received with great respect, and presented with three *Sālagrāms*, which he brought back and established as objects of worship in the Maths of *Udipi*, *Madhyatala*, and *Subrahmanya*—he also erected and consecrated at *Udipi* the image of KRISHNA, that was originally made by ARJUNA, of which he became miraculously possessed.

A vessel from *Dwārakā*, trading along the Malabar coast, had taken on board, either accidentally or as ballast, a quantity of *Gopichandana*, or the sacred clay, from that city, in which the image was immersed: the vessel was wrecked off the Coast of *Tuluva*, but MADHWA receiving divine intimation of the existence of the image had it sought for, and recovered from the place where it had sunk,‡ and established it as the principal object of his devotion at *Udipi*, which has since continued to be the head quarters of the sect. He resided here for some time

* [Dr. Graul's *Reise nach Ostindien*. Leipzig: 1855. Vol. IV, p. 139.]

† In the *Sarvadarsana Sangraha* he is cited by the name *Pirna Prajna*—a work is also quoted as written by him under the name of *Madhya Mandira*. Reference is also made to him by the title, most frequently found in the works ascribed to him, of *Ananda Tirtha* [*Sarvad. Sangr.* p. 73.].

‡ This story is rather differently told by the late Colonel MACKENZIE in his account of the Marda Gooroos, published in the *Asiatic Annual Register* for 1804.

himself, and composed, it is said, thirty-seven works.* After some time he went upon a controversial tour, in which he triumphed over various teachers, and amongst others, it is said, over *Sankara Acharya*—he finally, in his 79th year, departed to *Badarikasrama*, and there continues to reside with *VYASA*, the compiler of the Vedas and Puránas.

Before his relinquishing charge of the shrine he had established, MADHWACHARYA had very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple, or that of *Krishna*, at *Udipi*: in these were placed images of different forms of *Vishnu*,† and the superintendence of them was entrusted to the brother of the founder, and eight *Sannyásis*, who were Brahmans, from the banks of the *Godávari*. These establishments still exist, and, agreeably to the code of the founder, each *Sannyási*, in turn, officiates as superior of the chief station at *Udipi* for two years, or two years and a half. The whole expense of the establishment devolves upon the superior for the time being, and, as it is the object of each to outvie his predecessor, the charges‡ are much heavier than the receipts of the institution, and, in order to provide for them, the *Sannyásis* employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate.

The eight *Maths* are all in *Tuluva*, below the Gháts,§ but, at the same time, MADHWACHARYA authorised the foundation of others above the Gháts under PADMANABHA TIRTHA, to whom he gave images of RAMA, and the *Vyása Sálagráma*, with instructions to disseminate his doctrines, and collect money for the use of the shrine at *Udipi*: there are four establishments under the descendants of this teacher above the Gháts, and the superiors visit *Udipi* from time to time, but never officiate there as pontiffs.

The superiors, or *Gurus*, of the *Mádhwa* sect, are Brahmans and *Sannyásis*, or profess coenobitic observances: the disciples, who are domesticated in the several *Maths*, profess also perpetual celibacy. The lay votaries of these teachers are members of every class of society, except the lowest, and each *Guru* has a number

* The principal of these are—the *Gítá Bháshya*, *Sútra Bháshya*, *Rig-bháshya*, *Dasopanishad Bháshya*—*Anuvákánunaya Vivarna*, *Anuvédánta Rása Prakarana*, *Bhárata Tátparya Nirnáya*, *Bhágavata-tátparya*, *Gítátátparya*, *Krishnámrita Mahár-nava*, *Tantra Sára*. [See Burnouf, *Bhágav. Pur.*, I, LIX.]

† 1. *Ráma* with *Sítá*.—2. *Sítá* and *Lakshman*.—3. *Káliya Mardana*, with two arms.—4. *Káliya Mardana*, with four arms.—5. *Suvitala*.—6. *Sukara*.—7. *Nrisinha*.—8. *Vasanta Vitala*.

‡ BUCHANAN states them at 13,000 Rupees at least, and often exceeding 20,000.

§ They are at *Kánúr*, *Pejáwar*, *Admár*, *Phalamár*, *Krishnapur*, *Sirúr*, *Sode*, and *Putti*.

of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahman of any sect.

The ascetic professors of MADHWACHARYA'S school adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water-pot, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu* upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*: but instead of a red line down the centre, the *Madhwacharis* make a straight black line with the charcoal from incense offered to *Nārāyana*, terminating in a round mark made with turmeric.

The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe,* from whose substance the world was made.† This primeval *Vishnu* they also affirm to be endowed with real attributes,‡ most excellent, although indefinable and independent. As there is one independent, however, there is also one dependent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of RAMANUJA as well as SANKARA, or those who maintain the qualified or absolute unity of the deity. The creed of the *Mādhwas* is *Dwaita*, or duality.§ It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the *Jīvātma* from the *Paramātmā*, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolubly connected with, but not the same with him.|| An important consequence of this doctrine is the

* In proof of these doctrines they cite the following texts from the SRUTI, or VEDAS:

एको नारायण आसीन्न ब्रह्मा न च शंकरः ।

"*Nārāyana* alone was; not *Brahmana* or *Sankara*."

"Happy and alone before all was *Nārāyana* the Lord."

† "The whole world was manifest from the body of *VISHNU*."

‡ "*VISHNU* is independent, exempt from defects, and endowed with all good qualities."—*Tattva Vivek*.

§ "Independent and dependent is declared to be the two-fold condition of being."—*Tattva Vivek*: [Sarvadarsana Sangraha, p. 61.].

|| "As the bird and the string, as juices and trees, as rivers and oceans, as fresh water and salt, as the thief and his booty, as man and objects of sense, so are God and Life distinct, and both are ever indefinable."—*Mahopanishad*.

denial of *Moksha*, in its more generally received sense, or that of absorption into the universal spirit, and loss of independent existence after death. The *Yoga* of the *Saivas*, and *Sāyujyam* of the *Vaishnavas*, they hold to be impracticable.*

The Supreme Being resides in *Vaikuntha*, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of *Lakshmi*, or *glory*, *Bhūmī*, the earth, and *Nilā*, understood to mean *Devī*, or *Durgā*, or personified matter. In his primary form no known qualities can be predicated of him, but when he pleases to associate with *Māyā*, which is properly his desire, or wish, the three attributes of purity, passion, or ignorance, or the *Sattwa*, *Rajas*, and *Tamas Gunas*, are manifested, as *Vishnu*, *Brahmā*, and *Siva*, for the creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellects, has been converted into the legend known to the followers of *Kabir*, of the Supreme begetting the Hindu TRIAD by *MAYA*, and her subsequent union with her sons. Other legends are current amongst the *MADHWAS*, founded on this view of the creation, in which *BRAHMA* and *SIVA* and other divinities are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the *Vaishnava Purānas* of the birth of *BRAHMA* from the *Lotus*, of the navel of *VISHNU*, and of *RUDRA* from the tears shed by *BRAHMA* on being unable to comprehend the mystery of creation.

The modes in which devotion to *VISHNU* is to be expressed are declared to be three, *Ankana*, *Namakarana*, and *Bhajana*, or marking the body with his symbols,† giving his names to children, and other objects of interest, and the practice of virtue in word, act, and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the

* In confirmation of which they adduce texts from the *Purānas* and *Vedas* :

“From the difference between Omniscience and partial knowledge, Omnipotence and inferior power, supremacy and subservience, the union of God and Life cannot take place.”—*Garuda Purāna*: “Spirit is Supreme, and above qualities; Life is feeble and subordinate.”—*Bhāllaveya Upanishad*.

† Especially with a hot iron, which practice they defend by a text from the *VEDAS*. Whose body is not cauterised, does not obtain liberation. अतस्तनुर्न

तदा मोक्षमश्नुते ॥ [Sarvad. S. p. 64.] To which, however, *Sanhādacharya* objects, that *Tapta* does not mean cauterised, but purified with *Tapas*, or ascetic mortification.

second, and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the *Mádhvas*.*

The usual rites of worship,† as practised by the *Vaishnavas* of this sect, are observed, and the same festivals. In the *Pújá*, however, there is one peculiarity which merits notice as indicative of a friendly leaning towards the *Saiva* sects: the images of SIVA, DURGA, and GANESA are placed on the same shrine with the form of VISHNU, and partake in the adoration offered to his idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of VISHNU. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as that is unattainable.‡—Those who have acquired the regard of VISHNU are thereby exempted from future birth, and enjoy felicity in *Vaikuntha* under four conditions, as *Sárúpya*, similarity of form, *Sálókya*, visible presence, *Sannidhya*, proximity, and *Sárshthi*, equal power.§

Besides the writings of the founder, the following works are considered as forming the *Sástra*, or scriptural authority, of this sect. The four Vedas, the *Mahábhárat*, the *Páncharátra*, and the genuine or original *Rámáyana*.

It seems not improbable, that the founder of the *Mádhwa* sect was originally a *Saiva* priest, and, although he became a convert to the *Vaishnava* faith, he encouraged an attempt to form a kind of compromise or alliance between the *Saivas* and *Vaishnavas*. MADHWA was first initiated into the faith of SIVA at *Ananteswar*, the shrine of a *Linga*, and one of his names, ANANDA TIRTHA, indicates his belonging to the class of *Dasnámi Gosáins*, who were instituted by SANKARACHARYA; one of his first acts was to establish a *Sálagráma*, a type of VISHNU, at the shrine of SUBRAHMANYA, the warrior son of SIVA, and, as observed above, the images of SIVA are allowed to partake, in the *Mádhwa* temples, of the worship offered to VISHNU. The votaries of the *Mádhwa Gurus*, and of the *Sankaráchari Gosáins* offer the *Namas-kár*, or reverential obeisance, to their teachers mutually, and the

* [Sarvad. S. p. 65.]

† The daily ceremonies at *Udipi* are of nine descriptions: 1. *Malavisarjana*, cleaning the temple, 2. *Upasthána*, awaking Krishna, 3. *Panchámrita*, bathing him with milk, &c., 4. *Udvarittana*, cleaning the image, 5. *Tirtha Pújá*, bathing it with holy water, 6. *Alankára*, putting on his ornaments, 7. *Avritta*, addressing prayers and hymns to him, 8. *Máhapújá*, presenting fruits, perfumes, &c., with music and singing, 9. *Rátri Pújá*, nocturnal worship, waving lamps before the image, with prayers, offerings, and music.

‡ "Emancipation is not obtained without the favour of VISHNU. His favour is obtained from knowledge of his excellence, and not from a knowledge of his identity."—*Sruti*.

§ [See also *Mahánaráyana Upan*, 15. ap. Weber, *Ind. Stud.* II, 94.]

Sringeri Mahant visits *Udipi*, to perform his adorations at the shrine of KRISHNA. It is evident, therefore, that there is an affinity between these orders, which does not exist between the *Saivas* and *Vaishnavas* generally, who are regarded by the *Mádhwas*, even without excepting the *Rámánujas*, as *Páshandis*, or *heretics*, whether they profess the adoration of VISHNU or of SIVA.

The *Madhwas* are divided into two classes, called the *Vyasakuta* and *Dasakuta*. They are found especially over *Mysore*. The *Vyasakuta* have rendered into *Kanarese* prose and verse the teaching of *Madhwachári*, while the *Dasakuta* follow the *Sanskritic* style of rituals. They represent the *Tengalai* and *Vadagalai* divisions of the *Ramanujas*.*

SANAKADI SAMPRADAYIS, OR NIMAVATS.

This division of the *Vaishnava* faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarial mark.

NIMBADITYA is said to have been a *Vaishnava* ascetic, originally named *Bháskara Achárya*, and to have been, in fact, an incarnation of the sun for the suppression of the heretical doctrines then prevalent: he lived near *Brindávan*, where he was visited by a *Dandi*, or, according to other accounts, by a *Jaina* ascetic, or *Jati*, whom he engaged in controversial discussion till sunset: he then offered his visitant some refreshment, which the practice of either mendicant renders unlawful after dark, and which the guest was, therefore, compelled to decline: to remove the difficulty, the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring *Nimb* tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named *Nimbárka*, or *Nimbáditya*, or the *Nimb* tree sun.

The *Nimavats* are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or *Gopi-chandan*: they use the necklace and rosary of the stem of the *Tulasi*: the objects of their worship are KRISHNA and RADHA conjointly: their chief authority is the *Bhágavat*, and there is said to be a *Bháshya* on the *Vedas* by NIMBARKA: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at *Mathurá* in the time of Aurengzeb.

* *Hindu Castes and Sects* by J. N. Bhattacharya, pp. 441-2.

The *Nimávats* are scattered throughout the whole of Upper India. They are met with of the two classes, cœnobitical and secular, or *Viraktas* and *Grihastas*, distinctions introduced by the two pupils of NIMBARKA, KESAVA BHATT, and HARI VYAS: the latter is considered as the founder of the family which occupies the pillow of NIMBARKA at a place called *Dhruva Kshetra*, upon the Jamna, close to *Mathurá*: the *Mahant*, however, claims to be a lineal descendant from NIMBARKA himself, and asserts the existence of the present establishment for a past period of 1,400 years: the antiquity is probably exaggerated: the *Nimávats* are very numerous about *Mathurá*, and they are also the most numerous of the *Vaishnava* sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

VAISHNAVAS OF BENGAL.

The far greater number of the worshippers of VISHNU, or more properly of KRISHNA, in Bengal, forming, it has been estimated, one-fifth of the population of the province,* derive their peculiarities from some *Vaishnava* Brahmans of *Nadiya* and *Sántipur*, who flourished about the end of the fifteenth century. The two leading men in the innovation then instituted were ADWAITANAND and NITYANAND, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up CHAITANYA as the founder and object of a new form of *Vaishnava* worship.

The history of CHAITANYA has been repeatedly written, but the work most esteemed by his followers is the *Chaitanya Charitra* of BRINDAVAN DAS, which was compiled from preceding works by MURARI GUPTA and DAMODARA, who were the immediate disciples of CHAITANYA, and who wrote an account, the first of his life as a *Grihastha*, or the *Adi Lilá*, and the second of his proceedings as a pilgrim and ascetic, or the *Mudhya* and *Anta Lilá*. An abridgment of the composition of BRINDAVAN DAS, under the title of *Chaitanya Charitámrita*, was made by KRISHNA DAS about 1590: although described by the author as an abridgment, it is a most voluminous work, comprising, besides anecdotes of CHAITANYA and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengali, but it is interspersed most thickly with the Sanskrit texts on which the faith is founded, and which are taken from the *Brahma Sanhitá*, the *Vishnu Purána*, the *Bhagavad Gítá*, and, above all, the *Sri Bhágavat*, the work that appears about this period to have given

* WARD on the Hindus, 2, 175. In another place he says five-sixteenths, p. 448.

a new aspect to the Hindu faith throughout the whole of Hindustan. The accounts we have to offer of CHAITANYA and his schism are taken from the *Chaitanya Charitāmrita*.

CHAITANYA was the son of a Brahman settled at *Nadiya*, but originally from *Srihatta*, or *Silhet*. His father was named JAGANNATH MISRA, and his mother SACHI: he was conceived in the end of Magha 1484, but not born till *Phalgun* 1485, being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a superhuman event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance into the world. CHAITANYA was, in fact, an incarnation of KRISHNA, or *Bhagaván* who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view he was, at the same time, incarnate in the two greater teachers of the sect as principal *Ansas*, or portions of himself, animating the form of ADWAITANAND, whilst NITYANAND was a personal manifestation of the same divinity, as he had appeared formerly in the shape of BALARAMA: the female incarnation was not assumed on this occasion, being, in fact, comprised in the male, for RADHA, as the *Pūrṇa-Sakti*, or comprehensive energy, and KRISHNA, as the *Pūrṇa-Saktimán*, or possessor of that energy, were both united in the nature of the *Nadiya* saint.

The father of CHAITANYA died in his son's childhood, and his elder brother, VISVARUPA, had previously assumed the character of an ascetic: to take care of his mother, therefore, CHAITANYA refrained from following his inclinations, and continued in the order of the *Grihastha*, or householder, till the age of twenty-four, during which time he is said to have married the daughter of VALLABHACHARYA. At twenty-four,* he shook off the obligations of society, and becoming a *Vairági*, spent the next six years in a course of peregrinations between *Mathurá* and *Jagannáth*, teaching his doctrines, acquiring followers, and extending the worship of KRISHNA. At the end of this period, having nominated ADWAITACHARYA and NITYANAND to preside over the *Vaishnavas* of Bengal, and RUPA and SANATANA over those of *Mathurá*, CHAITANYA settled at *Niláchal*, or *Cuttack*, where he remained twelve years, engaging deeply in the worship of *Jagannáth*, to whose festival he seems at least to have communicated great energy and repute.† The rest of his time was spent in

* Not forty, as stated by Mr. Ward (2, 173): his whole life little exceeded that age, as he disappeared at forty-two

† It may be observed, that in the frequent descriptions of the celebration of the *Rath Yátra*, which occur in the work of KRISHNA DAS, no instance is given of self-sacrifice amongst the numerous votaries collected, neither is there any passage that could be interpreted as commendatory of the practice: it is, in fact, very contrary to the spirit of *Vaishnava* devotion, and is probably a modern graft from *Saiva* or

tuition and controversy, and in receiving the visits of his disciples, who came annually, particularly the Bengalis, under ADWAITA and NITYANAND to *Niláchal* in the performance of acts of self-denial, and in intent meditation on KRISHNA: by these latter means he seems to have fallen ultimately into a state of imbecility approaching to insanity, which engendered perpetually beatific visions of KRISHNA, RADHA, and the GOPIS: in one of these, fancying the sea to be the *Jamna*, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstasy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves: he was brought to shore in a fisherman's net, and recovered by his two resident disciples, SVARUPA and RAMANAND: the story is rendered not improbable by the uncertain close of CHAITANYA'S career: he disappeared; how, is not known: of course his disciples suppose he returned to *Vaikuntha*, but we may be allowed to conjecture the means he took to travel thither, by the tale of his marine excursion, as it is gravely narrated by KRISHNA DAS: his disappearance dates about A. D. 1527.

Of ADWAITANAND and NITYANAND no marvels, beyond their divine pervasion, are recorded: the former, indeed, is said to have predicted the appearance of KRISHNA as CHAITANYA; a prophecy that probably wrought its own completion: he sent his wife to assist at the birth of the saint, and was one of his first disciples. ADWAITANAND resided at *Sántipur*, and seems to have been a man of some property and respectability: he is regarded as one of the three *Prabhús*, or *masters* of the sect, and his descendants, who are men of property, residing at *Sántipur*, are the chief *Gosáins*, or spiritual superiors, conjointly with those of NITYANAND, of the followers of this faith. NITYANAND was an inhabitant of *Nadiya*, a *Rádhiya* Brahman, and a householder: he was appointed especially by CHAITANYA, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments:* his descendants are still in existence, and are divided into two branches: those of the male line reside at *Kharda*, near Barrackpore; and those of the female at *Bálagor*, near *Sukhságar*: there are other families,

Sákta superstition. ABULFAZL, does not notice the practice, although he mentions that those who assist in drawing the car think thereby to obtain remission of their sins.

* Thus, according to KRISHNA DAS, when RAGHUNATH DAS visits him, he finds him at a feast with his followers, eating a variety of dainties; amongst others a dish called *Pulna*, and when he good humouredly notices it, NITYANAND replies:—"I am of the *Gopa* caste (i. e. fig.: a companion of KRISHNA, the cow-herd), and am amidst many *Gopas*, and such as we are, consider *Pulna* a delicacy."

A verse is also ascribed to him, said to have become proverbial: "Let all enjoy fish, broth, and woman's charms—be happy, and call upon HARI."

however, of nearly equal influence in various parts of Bengal, descended from the other *Gosáins*, the *Kavirájas* and original *Mahants*.

Besides the three *Prabhús*, or CHAITANYA, ADWAITA, and NITYANAND, the *Vaishnavas* of this order acknowledge six *Gosáins* as their original and chief teachers, and the founders, in some instances, of the families of the *Gosáins* now existing, to whom, as well as to the *Gokulastha Gosáins*, hereditary veneration is due. The six *Gaudiya*, or Bengal, *Gosáins*, appear to have all settled at *Brindávan* and *Mathurá*, where many of their descendants are still established, and in possession of several temples: this locality, the agreement of dates, and the many points of resemblance between the institutions of VALLABHA and CHAITANYA render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

The six *Gosáins* of the Bengal *Vaishnavas* are RUPA, SANATAN, JIVA, RAGHUNATH BHATT, RAGHUNATH DAS, and GOPAL BHATT. RUPA and SANATAN* were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than *Mlechhas*, or outcastes, themselves: the sanctity of CHAITANYA'S life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Musalmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers, as we shall hereafter see, and the foundation of two temples at *Brindávan*, the most respectable reliques of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity.† JIVA was the nephew of the preceding, the son of their younger brother: he was likewise an author, and the founder of a temple at *Brindávan*, dedicated to *Rádhá Dámodara*.

* From the indistinct manner in which they are conjointly described in the *Bhakta Mála* it might be thought that *Rupa Sanátana* was but a single individual, but, in one passage, the work indicates their being two brothers, conformably to the *Charitámrita*, and the tradition in general currency. [Price's Hindue and Hindust. Selections I, p. 132.]

† The temples of *Govind Deva* and *Madanmohan*, both in ruins; a Sanskrit inscription in the former, however, attributing it to MAN SINH DEVA, a descendant of PRITHU RAO, is dated Samvat 1647, or A. D. 1591. Besides the authority of KRISHNA DAS for these two brothers being cotemporary with CHAITANYA, who died in 1527, I have a copy of the *Vidagdha Mádhava*, of which RUPA is the author, dated 1525; it is not therefore likely, that SANATAN actually founded the temple of *Govind Deva*, although he may have been instrumental to its being undertaken. The interior of this temple is far superior to any of the religious structures to be met with along the *Ganges* and *Jamna*, and may almost be considered handsome: the exterior of that of *Madanmohan* is remarkable for its being built something after the plan of the pyramidal temples of *Tanjore*; or rather its exterior corresponds with that of the temples at *Bhuvanesvara* in *Outlack*. As. Res. Vol. XV, plate.

RAGHUNATH BHATT and RAGHUNATH DAS were both Brahmans of Bengal, but they established themselves in the vicinity of *Mathurá* and *Brindávan*. GOPAL BHATT founded a temple and establishment at *Brindávan*, which are still maintained by his descendants; the presiding deity is RADHA RAMANA.

Next to the six *Gosáins*, several learned disciples and faithful companions of CHAITANYA are regarded with nearly equal veneration: these are SRINIVAS, GADADHAR *Pandit*, SRI SVARUPA, RAMANAND, and others, including HARI DAS: the last, indeed, has obtained almost equal honour with his master, being worshipped as a divinity in some places in Bengal. It is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of KRISHNA three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight *Kavi Rájás*, or eminent and orthodox bards, amongst whom is KRISHNA DAS, the author of the *Chaitanya Charitámrita*, and they also specify sixty-four *Mahantas*, or heads of religious establishments.

The object of the worship of the CHAITANYAS is KRISHNA: according to them he is *Paramátmá*, or supreme spirit, prior to all worlds, and both the cause and substance of creation: in his capacity of creator, preserver, and destroyer he is BRAHMA, VISHNU, and SIVA, and in the endless divisions of his substance or energy he is all that ever was or will be: besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as *Avatárs*, or descents; *Ansas*, or portions; *Ansansás*, portion of portions, and so on ad infinitum: his principal appearance and, in fact, his actual sensible manifestation was as KRISHNA, and in this capacity he again was present in CHAITANYA, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as GOPAL, the cow-herd, or GOPINATH, the lord of the milk-maids of *Brindávan*; his feats, in which juvenile characters are regarded, are his *Lilá*, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of KRISHNA'S worshippers envelop their sectarial notions: the chief features of the faith are the identification of *Vishnu* with *Brahma*, in common with all the *Vaishnava* sects, and the assertion of his possessing, in that character, sensible and real attributes, in opposition to the *Vedánta* belief of the negative properties of God: these postulates being granted, and the subsequent identity of KRISHNA and CHAITANYA believed, the whole religious and moral code of the sect is comprised in one word, *Bhakti*, a term that signifies a union of implicit faith with incessant devotion, and which, as illustrated by the anecdote of HARI DAS above given, is the momentary repetition of the name of KRISHNA, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of *Bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the *Vedas*, as exhibiting the *Vedānta*, seems to have been the inculcation of fixed religious duties, as a general acknowledgment of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities by acts of self-denial and profound meditation, and so fitting the spiritual part for its return to its original sources; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the fervent adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions. KRISHNA himself declares in the *Bhāgavat*, that to his worshipper that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the *Yoga*, than charity, than virtue, or than any thing that is deemed most meritorious. Another singular and important consequence results from these premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by CHAITANYA himself and his immediate disciples, at a period when it was their policy to multiply proselytes.* It is so far observed, however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other without regard to former distinctions. As followers of one faith all individuals are, in like manner, equally entitled to the *Prasād*, or food which has been previously presented to the deity, and it is

* CHAITANYA admitted amongst his followers five *Patthāns*—who purposed to attack and plunder him, but were stopped by his sanctity, and converted by his arguments: one of these, who was a *Pir*, he new-named RAM DAS, another, their leader, was a young prince (a *Rājakumār*) whom he named *Bijjili Khān*. CHAITANYA communicated the *Upadesa*, or initiating *Mantra*, to them, and they all became famous *Vaishnavas*; CHAITANYA uniformly maintains the pre-eminence of the faith over caste: the mercy of God, he says, regards neither tribe nor family: KRISHNA did not disdain to eat in the house of *Vidura*, a *Sudra*: and he cites *Sanskrit* texts for his authority—as “The *Chāndāla*, whose impurity is consumed by the chastening fire of holy faith, is to be revered by the wise, and not the unbelieving expounder of the *Vedas*.” Again: “The teacher of the four *Vedas* is not my disciple; the faithful *Chāndāla* enjoys my friendship; to him be given, and from him be received: let him be revered, even as I am revered.” These passages are from the *Chaitanya Charitāmrita*, where many others of similar purport may be found.

probably the distribution of this, annually, at *Jāgannāth*, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this sect, as well as of the *Rāmānandī Vaishnavas*,* and in both community of schism is a close connecting link, which should, in deed as well as word, abrogate every other distinction.

The *Bhakti* of the followers of this division of the Hindu faith is supposed to comprehend five *Rasas* or *Ratis*, tastes or passions: in its simplest form it is mere *Sānti*, or quietism, such as was practised by the *Yogendras*, or by sages, as *SANAKA* and his brethren, and other saints: in a more active state it is servitude, or *Dāsya*, which every votary takes upon himself; a higher condition is that of *Sākhya*, a personal regard or friendship for the deity, as felt by *BHIMA*, *ARJUNA*, and others, honoured with his acquaintance. *Vātsalya*, which is a higher station, is a tender affection for the divinity, of the same nature as the love of parents for their children, and the highest degree of *Bhakti* is the *Mādhurya*, or such passionate attachment as that which pervaded the feelings of the *Gopis* towards their beloved *KRISHNA*.

The modes of expressing the feelings thus entertained by his votaries towards *KRISHNA* do not differ essentially from those prevalent amongst the followers of the *Gokulastha Gosāmins*: the secular worshippers, however, pay a less regular homage in the temples of *KRISHNA*, and in most parts of Bengal his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal *Vaishnavas* of the class is a very simple one, and the *Nāma Kirtana*, or constant repetition of any of the names of *KRISHNA*, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity: however, other duties, or *Sādhanas*, are enjoined, to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of *KRISHNA*, and suppressing anger, avarice, and lust. Of all obligations, however, the *Guru Pādāsraya*, or servile veneration of the spiritual teacher, is the most important and compulsory: the members of this sect not only are required to deliver up themselves and every thing valuable to the disposal of the *Guru*, they are not only to entertain full belief of the usual *Vaishnava* tenet, which identifies the votary, the teacher, and the god, but they are to look upon

* See remark on the *Rāmānandī Vaishnavas*; page 31.

the *Guru* as one with the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of KRISHNA himself.* We have already had occasion to observe that this veneration is hereditary, and is paid to the successor of a deceased *Gosáin*, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the *Guru* is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the founders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship; they direct the disciple to look upon his *Guru* as his second father, not as his God: there is great reason to suppose, that the prevailing practice is not of very remote date, and that it originates chiefly with the *Sri Bhágavat*: it is also falling into some disrepute, and as we shall presently see, a whole division of even CHAITANYA's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the reunion of the spiritual man with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of CHAITANYA, in common with most of the *Vaishnava* sects, do not seem to have adopted the *Vedánta* notions; and, although some admit the *Sáyujya*, or identification with the deity, as one division of *Mukti*, others are disposed to exclude it, and none acknowledge its pre-eminence. Their *Moksha* is of two kinds: one, perpetual residence in *Svarga*, or Paradise, with possession of the divine attributes of supreme power, &c., and the other, elevation to *Vaikuntha*—the heaven of VISHNU, which is free from the influence of *Máyá*, and above the regions of the *Avatárs*, and where they enjoy one or all of the relations to KRISHNA which have been enumerated when speaking of the followers of RAMANUJA and MADHWACHARYA.

The doctrines of the followers of CHAITANYA are conveyed in a great number of works, both in Sanskrit and Bengali. The sage himself, and the two other *Maháprabhus*, NITYANAND and ADWAITA,

* On this subject the following text occurs in the *Upásana Chandrámrta*: "The *Mantra* is manifest in the *Guru*, and the *Guru* is HARI himself." "First the *Guru* is to be worshipped, then I am to be worshipped." "The *Guru* is always to be worshipped: he is most excellent from being one with the *Mantra*. HARI is pleased when the *Guru* is pleased: millions of acts of homage else will fail of being accepted." Again: "When HARI is in anger, the *Guru* is our protector, when the *Guru* is in anger, we have none." These are from the *Bhajanámrita*.

do not appear to have left any written compositions, but the deficiency was amply compensated by RUPA and SANATAN, both of whom were voluminous and able writers. To RUPA are ascribed the following works: the *Vidagdha Mádghava*, a drama; the *Lalitá Mádghava*, *Ujjvala Nilamani*, *Dana Kéli Kaumudi*, poems in celebration of KRISHNA and RADHA; *Bahustavávali*, hymns; *Ashtádasá Lilá Khand*; *Padmávali*, *Govinda Virudávali*, and its *Lakshana*, or exposition; *Máthurá Mähátmya*, panegyrical account of *Máthurá*, *Nátaka Lakshana*, *Laghu Bhágavat*, an abridgment of the *Sri Bhágavat*, and the *Vraja Vilása Varnanam* an account of KRISHNA'S sports in *Brindávan*. SANATAN was the author of the *Hari Bhakti Vilás*, a work on the nature of the deity and devotion, the *Rasámrita Sindhu*, a work of high authority on the same subjects, the *Bhágavatámrita*, which contains the observances of the sect, and the *Siddhánta Sára*, a commentary on the 10th Chapter of the *Sri Bhagavat*. Of the other six *Gosáins*, JIVA wrote the *Bhágavat Sandarbha*, the *Bhakti Siddhánta*, *Gopála Champú*, and *Upadesámrita*, and RAGHUNATH DAS, the *Manassikshá* and *Gunalesa Sukhada*. These are all in Sanskrit. In Bengali, the *Rágamaya Kona*, a work on subduing the passions, is ascribed to RUPA, and *Rasamaya Kalika*, on devotedness to KRISHNA, to SANATAN. Other Sanskrit works are enumerated amongst the authorities of this sect, as the *Chaitanya Chandrodaya*, a drama,* *Stava Málá Stavámrita Lahari*, by VISVANATH CHAKRAVARTI; *Bhajanámrita*, *Sri Smarana Darpana*, by RAMCHANDRA Kavirája; the *Gopipremámrita*, a comment on the *Krishna Karnámrita*, by KRISHNA DAS Kavirája; and the *Krishna, Karnámrita*, by KRISHNA DAS Kavirája; and the *Krishna Kirtana*, by GOVIND DAS and VIDYAPATI.—The biographical accounts of CHAITANYA have been already specified in our notice of the *Chaitanya Cháritámrita*, and besides those, there enumerated, we have the *Chaitanya Mangala*, a history of the saint, by LOCHANA, and the *Gauraganoddesa dipika*, an account of his chief disciples. The principal works of common reference, and written in Bengali, though thickly interspersed with Sanskrit texts, are the *Upásanáchandrámrita*, a ritual, by LAL DAS, the *Premabhakti Chandriká*, by THAKUR Gosáin, the *Páshanda Dalana*, a refutation of other sects, by RADHAMADHAVA, and the *Vaishnava Varddhana*, by DAIVAKI NANDANA. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own.†

* [By KAVIKARNAPURA.]

† The particulars of the above are taken chiefly from the CHAITANYA CHARITAMRITA, others from the *Upásaná Chandrámrta*, and a few from the list given by MR. WA. D: "Account of the Hindus," Vol. 2, 448.

The *Vaishnavas* of this sect are distinguished by two white perpendicular streaks of sandal, or *Gopichandana*, down the forehead, uniting at the root of the nose, and continuing to near the tip; by the name of *Rádhá Krishna* stamped on the temples, breast and arms; a close necklace of *Tulasi* stalk of three strings, and a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the *Tulasi*; the necklace is sometimes made of very minute beads, and this, in upper India, is regarded as the characteristic of the *Chaitanya* sect, but in Bengal it is only worn by persons of the lowest class. The *Chaitanya* sectaries consist of every tribe and order, and are governed by the descendants of their *Gosáins*. They include some *Udásinas*, or *Vairágis*, men who retire from the world, and live unconnected with society in a state of celibacy and mendicancy: the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependents. Such cœnobitical establishments as are common amongst the *Rámánandis* and other ascetics are not known to the great body of the *Chaitanya Vaishnavas*.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is worshipped, and thence denominated *Rádháramanis*, *Rádhipális*, *Vihárijis* and *Govindjis*, and *Yugala Bhaktas*, and which distinctions are little more than nominal, whilst also they are almost restricted to the Bengal *Vaishnavas* about *Mathurá* and *Brindávan*, there are in Bengal three classes of this sect, that may be regarded as seceders from the principal body; these are denominated *Spashtha Dáyakas*, *Kartá Bhájas*, and *Sáhujas*.

The *Spashtha Dáyakas* are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the *Guru*, and the, at least professedly, platonic association of male and female cœnobites in one conventual abode.*

The secular followers of this sect are, as usual, of every tribe, and of the *Grihastha*, or householder order: the teachers, both male and female, are *Udásina*, or mendicants and ascetics; and lead a life of celibacy: the sectarian marks are a shorter *Tilaka* than that used by the other *Chaitanyas*, and a single string of *Tulasi* beads worn close round the neck: the men often wear only the *Kaupina*, and a piece of cloth round the waist, like an apron, whilst the women shave their heads, with the exception of a single slender tress: those amongst them who are most rigid in their conduct, accept no invitations nor food from any but persons of their own sect.

* Like the brethren and sisters of the free spirit, who were numerous in Europe in the 13th century. See MOSHEIM 3,379.

The association of men and women is, according to their own assertions, restricted to a residence within the same inclosure, and leads to no other than such intercourse as becomes brethren and sisters, or than the community of belief and interest, and joint celebration of the praise of KRISHNA and CHAITANYA, with song and dance: the women act as the spiritual instructors of the females of respectable families, to whom they have unrestricted access, and by whom they are visited in their own dwellings: the institution is so far political, and the consequence is said to be actually that to which it obviously tends, the growing diffusion of the doctrines of this sect in Calcutta, where it is especially established.

The *Kartá Bhájas*, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer than ninety years ago by RAMA SARAN PALA, a *Gwála*, an inhabitant of *Ghospara*, a village near *Sukh Ságar*, in Bengal.* The chief peculiarity of this sect is the doctrine of the absolute divinity of the *Guru*, at least as being the present *Krishna*, or deity incarnate, and whom they therefore, relinquishing every other form of worship, venerate as their *Ishta Devatá*, or elected god: this exclusive veneration is, however, comprehended within wide limits: we have seen that it prevails amongst the followers of *Chaitanya* generally, and it need scarcely have been adopted as a schismatical distinction: the real difference, however, is the person, not the character of the *Guru*, and the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or *Gosáins*, and an attempt to invest a new family with spiritual power: the attempt has been so far successful, that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, RAMDULAL PAL has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating *Mantra* is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect.

The remaining division of the Bengal *Vaishnavas* allow nothing of themselves to be known: their professions and practices

* See Mr. WARD's account of this sect, Vol. 2, 175; in a note he has given a translation of the *Mantra*: "Oh! sinless Lord—Oh! great Lord, at thy pleasure I go and return, not a moment am I without thee, I am even with thee, save, Oh! Great Lord:" This is called the *Solah ánd Mantra*, the *Neophyte* paying that sum, or sixteen annas, for it: it is perhaps one singularity in the sect, that this *Mantra* is in *Bengali*, a common spoken language—in all other cases it is couched in Sanskrit, the language of the gods.

are kept secret, but it is believed that they follow the worship of *Sakti*, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe.

The chief temples of the Bengal *Vaishnavas*, besides those which at *Dwáraká* and *Brindávan*, and particularly at *Jagannáth*, are objects of universal reverence, are three, one at *Nadiya* dedicated to CHAITANYA, one at *Ambiká* to NITYANAND and the same, and one at *Agradwipa* dedicated to GOPINATH; at the latter a celebrated *Melá*, or annual fair, is held in the month of March, at which, from 50 to 100,000 persons are generally collected.

ADDITIONAL INFORMATION ABOUT THE CHAITANYA SECT.

The following is abridged from Bhattacharya's *Hindu Castes and Sects* :

“Among the so-called mendicants (*Vairagis*) of the Chaitanite sect, there are both males and females. The males are called Babaji, and the females Mataji. The number of real ascetics among them is very small, if not actually *nil*. The majority of the Babajis and Matajis openly live as husbands and wives, the only difference being that the former dress like ascetics, and the latter like widows.” pp. 415, 416.

“The Chaitanite nuns are recruited chiefly from the superannuated unfortunates of the towns. The order is joined also by some of the unchaste widows of the lower classes.” p. 467.

“The most patent engine invented by Chaitanya for spreading his religion is the musical procession, called Sankirtan. The Hindu temples are places for silently offering flowers, money, and other acceptable presents to the presiding deities. In no Hindu town is there any such place as a Christian church, or a Mahomedan mosque, where a priest might deliver a sermon. Then, again, to attract by an impressive speech requires a kind of power which is very rare. But a Sankirtan party for patrolling the streets may be organised without any difficulty, and is generally far more effective than a sermon, however eloquent.” pp. 468, 469.

“To persons incapable of the Jnan, Yoga, or Karma Marga, Chaitanya recommended the repeated utterance of the names of Krishna and Rádhá. Such practice gives an occupation to votaries who are not inclined to think or work hard, and enables them to obtain a high character for piety at a very little cost.” p. 469.

“LORD GAURANGA, OR SALVATION FOR ALL.”

The followers of Chaitanya have found an enthusiastic supporter in Babu Shishir Kumar Ghose, of the *Amrita Bazar Patrika*,

who has written the first part of his life under the above title.* The Preface says:

"If a messenger from God appeared in Judea about 1900 years ago, it is no less true that a messenger from the same God appeared in the quiet town of Nadia in Bengal some fifteen centuries later. If wonders attended Jesus, so also they attended Sri Gauranga of Nadia.

"The Christians have conferred an inestimable obligation upon those Hindus whose faith has been affected by Western Materialism, by presenting Christ to them, and they, as a grateful return, are anxious to present Sri Krishna and Sri Gauranga to the people of the West." p. 1.

A few brief notices may be given of his life.

Lord Gauranga, when a child, in imitation of Krishna, is said to have been disobedient to his mother:

"She would neatly dress her beautiful child, but the restless boy would proceed immediately to play and besmear his whole body with dust. Again would his mother wash him, and adorn his person, and again, in an instant, he would do as before." p. 6.

His studies, marriage, and travels are described.

The following account is given of his teaching, when they asked 'How are we to attain salvation, my Lord?' He would advise them to repeat the name of God day and night, to repeat the name whenever they had an opportunity, and to sit together—friends, members of the family, father and son, wife and husband, male and female, and perform Kirtan. "If you only do this," he would say, "the Merciful Father will fulfil your desire." p. 241.

Four Kirtan parties, organised by Chaitanya, went singing and dancing, with cymbals, flags, and streamers through Nadia. The people complained of the uproar to the Muhammadan Governor of the town. At first he sought to be put it down, but eventually he encouraged it.

Chaitanya welcomed all as his followers:

"But the Lord taught the people that every one was the child of God, and had equal claims upon Him; and that those who served Him secured the greatest advantages, irrespective of creed, caste or social position. Such and similar other sentiments, which the religion of the Lord taught, laid an axe at the root of Brahmanical superiority." p. 240.

Chaitanya admitted not only the lowest castes, but even Muhammadans among his followers. Such were three of his principal disciples.

In the latter part of *Lord Gauranga*, Chaitanya is usually called, "the Lord." It is said :

"Nimai (Chaitanya) sometimes represented Sri Krishna and sometimes Rádha. When he sits on the sacred dais, he is Sri Krishna; when he weeps for Sri Krishna, he is Rádha." p. 194.

He seems to be claimed as an incarnation of Krishna—even occasionally as "God Almighty." He had fainting fits which his followers regarded as manifestations of the Deity.

"In his ordinary state he seemed to remember very little of his doings as the Lord Almighty. Indeed Nimai, the Lord Almighty and Nimai the Bhákta, were two distinct personages." p. 129.

RADHA VALLABHIS.

Although the general worship of the female personifications of the Hindu deities forms a class by itself, yet when individualised as the associates of the divinities, whose energies they are; their adoration becomes so linked with that of the male power, that it is not easy, even to their votaries, to draw a precise line between them: they, in fact, form a part of the system, and *Lakshmi* and *Sitá* are the preferential objects of devotion to many of the followers of RAMANUJA and RAMANAND, without separating them from the communion of the sect.

In like manner RADHA, the favourite mistress of KRISHNA, is the object of adoration to all the sects who worship that deity, and not unfrequently obtains a degree of preference that almost throws the character from whom she derives her importance into the shade: such seems to be the case with the sect now noticed, who worship KRISHNA as *Rádha Vallabha*, the lord or lover of RADHA.

The adoration of RADHA is a most undoubted innovation in the Hindu creed, and one of very recent origin. The only RADHA that is named in the *Mahábhárat** is a very different personage, being the wife of DURYODHANA'S charioteer, and the nurse of KARNA. Even the *Bhagavat* makes no particular mention of her amongst the *Gopis* of *Brindávan*, and we must look to the *Brahma Vaivartta Purána*, as the chief authority of a classical character, on which the pretensions of RADHA are founded: a circumstance which is of itself sufficient to indicate the comparatively modern date of the *Purána*.

According to this work,† the primeval being having divided himself into two parts, the right side became KRISHNA, and the left RADHA, and from their union, the vital airs and mundane

* [V, 4759. 60.]

† [II, 45. 46.]

egg were generated. RADHA being, in fact, the *Ichchhá Sakti*, the will or wish of the deity, the manifestation of which was the universe.

RADHA continued to reside with KRISHNA in *Goloka*, where she gave origin to the *Gopis*, or her female companions, and received the homage of all the divinities. The *Gopas*, or male attendants of KRISHNA, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the KRISHNA of the heavenly *Goloka* the defects of the terrestrial cowherd, and the RADHA of that region is not more exempt from the causes or effects of jealousy than the nymph of *Brindávan*. Being on one occasion offended with KRISHNA for his infidelity, she denied him access to her palace, on which she was severely censured by SUDAMA, a *Gopa*, and confidential adviser of KRISHNA. She therefore cursed him, and doomed him to be born on earth as an *Asura*, and he accordingly appeared as SANKHACHUDA. He retaliated by a similar imprecation, in consequence of which RADHA was also obliged to quit her high station, and was born at *Brindávan* on earth, as the daughter of a *Vaisya*, named VRISHABHANU, by his wife KALAVATI. KRISHNA having, at the same time, become incarnate, was married to her at *Brindávan*, when he was fourteen, and she was twelve years of age : as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career ; when she preceded him to the celestial *Goloka*, and was there reunited with him. The following is a further illustration of the notions of RADHA entertained by this sect. It is the address of GANESA to her, in the *Brahma Vaivartta Purána*,* after she had set the example of presenting offerings to him.

“ Mother of the universe, the worship thou hast offered affords a lesson to all mankind. Thou art of one form with *Brahmá*, and abidest on the bosom of KRISHNA. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods *Brahmá*, *Siva*, *Seshá*, and the rest, and *Sanaka* and other mighty munis, and the chiefs of the sages, and holy men, and all the faithful. RADHA is the created left half, and MADHAVA the right, and the great *Lakshmi*, the mother of the world, was made from thy left side. Thou art the great goddess, the parent of all wealth, and of the *Vedas*, and of the world. The primeval *Prakriti*, and the universal *Prakriti*, and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise *Yogi*, who first pronounces thy name, and next that of KRISHNA, goes to his region ; but he that reverses this order, incurs the sin of Brahminicide.† Thou art the mother of the world. The

* [IV, 123.]

† Accordingly the formula used by the *Rádhá Vallabhi* sect, and the like, is always RADHA KRISHNA, never KRISHNA RADHA.

Paramátmá HARI is the father. The *Guru* is more venerable than the father, and the mother more venerable than the *Guru*. Although he worship any other god, or even KRISHNA, the cause of all, yet the fool in this holy land who reviles RADHIKA shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in KRISHNA and in you. He who preserves the *Mantras* of the gods through successive births, obtains faith in DURGA, which is of difficult acquisition. By preserving the *Mantra* of DURGA he obtains SAMBHU, who is eternal happiness and wisdom. By preserving the *Mantra* of SAMBHU, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of *Bharáta*, your *Mantra* (initiating prayer) from a *Vaishnava*, and adding your praises (*Stava*) or charm (*Kavacha*), which cleaves the root of works, he delivers himself (from future births) with thousands of his kindred. He who having properly worshipped his *Guru* with clothes, ornaments, and sandal, and assumed thy *Kavacha* (a charm or prayer, carried about the person in a small gold or silver casket) is equal to VISHNU himself."

In what respect the *Rádhá Vallabhis* differ from those followers of the Bengali *Gosáins*, who teach the worship of this goddess in conjunction with KRISHNA, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary *Gosáins*, the members of this sect consider a teacher named HARI VANS as their founder. This person settled at *Brindavan*, and established a *Math* there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to *Sri Rádhá Vallabha* by HARI VANS, in *Samvat* 1641, or A. D. 1585. A manual, entitled *Rádhá Sudhá Nidhi*, which is merely a series of Sanskrit verses in praise of RADHA, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the *Sevá Sakhí Váni*, a work in *Bhákshá*, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of *Braj*, or the country about *Mathurá* and *Brindávan*, which regulate or inspire the devotion of the worshippers of *Rádhá Vallabha*.

SAKHI BHAVAS.

This sect is another ramification of those which adopt KRISHNA and RADHA for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the *Rádhá Vallabhis*. As RADHA is their preferential and exclusive divinity, their devotion to this personification of the *Sakti* of KRISHNA is ridiculously and disgustingly expressed. In order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to *Hindu* superstition, to be regarded with any sort of respect by the community, and, accordingly, the *Sakhi Bhavas* are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is *Jaypur*: there are a few at Benares, and a few in Bengal.

CHARAN DASIS.

Another *Vaishnava* sect conforming with the last in the worship of *Rádhá* and *Krishna* was instituted by CHARAN DAS, a merchant of the *Dhúsar* tribe, who resided at *Delhi* in the reign of the second ALEM GIR. Their doctrines of universal emanation are much the same as those of the *Vedánta* school, although they correspond with the *Vaishnava* sects in maintaining the great source of all things, or *Brahma*, to be KRISHNA: reverence of the *Guru*, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other *Vaishnava* sects, from whom, probably, they only differ in requiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of *Vaishnavas* in worshipping no sensible representations of the deity, and in excluding even the *Tulasi* plant and *Sálagráma* stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of RAMANAND: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independent of works: actions, they maintain, invariably meet with retribution or reward: their moral code, which they seem to have borrowed from the *Mádhwas*, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery,

not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore HARI as the original and indefinable cause of all, and who, through the operation of MAYA, created the universe, and has appeared in it occasionally in a mortal form, and particularly as KRISHNA at *Brindávan*.

The followers of CHARAN DAS are both clerical and secular; the latter are chiefly of the mercantile order; the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments and a single streak of sandal, or *Gopichandana*, down the forehead; the necklace and rosary are of *Tulasi* beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the *Gokulastha Gosáins*.

The authorities of the sect are the *Sri Bhágavat* and *Gítá*, of which they have *Bhášhá* translations: that of the former is ascribed, at least in parts, to CHARAN DAS himself: he has also left original works, as the *Sandeha Ságar* and *Dharma Jiháj*, in a dialogue between him and his teacher, SUKH DEVA, the same, according to the *Charan Dásis*, as the pupil of VYAS, and narrator of the *Puránas*. The first disciple of CHARAN DAS was his own sister, SAHAJI BAI, and she succeeded to her brother's authority, as well as learning, having written the *Sahaj Prakás* and *Solah Nirnaya*: they have both left many *Sabdas* and *Kavits*: other works, in *Bhášhá*, have been composed by various teachers of the sect.

The chief seat of the *Charan Dásis* is at *Delhi*, where is the *Samádh*, or monument of the founder: this establishment consists of about twenty resident members: there are also five or six similar *Maths* at *Delhi*, and others in the upper part of the *Doab*, and their numbers are said to be rapidly increasing.

HARISCHANDIS, SADHNA PANTHIS, AND MADHAVIS.

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcaste, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The *Harischandis* are *Doms*,

or sweepers, in the western provinces: their name bears an allusion to the *Paurāṇik* prince *Harischandra*,* who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

SADHNA, again, was a butcher, but it is related of him, that he only sold, never slaughtered meat, but purchased it ready slain. An ascetic rewarded his humanity with the present of a stone, a *Sālagrām* which he devoutly worshipped, and, in consequence, VISHNU was highly pleased with him, and conferred upon him all his desires. Whilst on a pilgrimage, the wife of a Brahman fell in love with him, but he replied to her advances, by stating, that a throat must be cut before he would comply, which she misinterpreting, cut off her husband's head: finding SADHNA regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by JAGANNATH. The woman burnt herself on her husband's funeral pile, which SADHNA observing exclaimed: "No one knows the ways of women, she kills her husband, and becomes a *Sati*," which phrase has passed into a proverb. What peculiarity of doctrine he introduced amongst the *Vaishnavas* of his tribe, is nowhere particularised.

MADHO is said to have been an ascetic, who founded an order of mendicants called *Mādhavis*: they are said to travel about always with a *Sarodā* or *Balian*, stringed instruments of the guitar kind, and to accompany their solicitations with song and music: they are rarely, if ever, to be met with, and their peculiarity of doctrine is not known. The founder appears to be the same with the MADHOJI of the *Bhakta Málá*, who was an inhabitant of *Gádāgarh*, but there are several celebrated ascetics of the same name, especially a MADHO DAS, a Brahman of *Kanoj*, who was a man of considerable learning, and spent some time in *Orissa* and *Brindávan*. He was probably a follower of CHAITANYA.

SANNYASIS, VAIRAGIS, &c.

Much confusion prevails in speaking of the mendicant and monastic orders of the Hindus, by the indiscriminate use of the terms prefixed to this division of our subject, and from considering them as specific denominations. They are, on the contrary, generic terms, and equally applicable to any of the erratic beggars of the Hindus, be they of what religious order they may: they

* See the Story of *Harischandra* in WARD, Vol. I, p. 16. Note.

signify, in fact, nothing more than a man, who has abandoned the world, or has overcome his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan: the term *Fakir* is of equally general application and import, although it is of Mohammedan origin, and in strictness more descriptive of the holy beggars of that faith.

Although, however, *Sannyāsis* and *Vairāgis*, and other similar denominations are used, and correctly used in a wide acceptance, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the *Sannyāsis* imply the mendicant followers of SIVA, and the *Vairāgis* those of VISHNU.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term *Sannyāsi* to the *Vaishnavas*, as well as other mendicants; there is a particular class of them to whom it really appertains, these are the *Tridandis*, or *Tridandi Sannyāsis*.

The word *Danda* originally imports a *staff*, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body, and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed *Danda Grahānam*, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. *Tridandi* designates both these characteristics of the order.

The *Tridandi Sannyāsis* are such members of the *Rāmānuja*, or *Sri Vaishnava* sect, as have past through the two first states of the Brahmanical order, and entered that of the *Sannyāsi*, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the *Sri Vaishnava* faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in Upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of RAMANUJA.

The *Rāmānuja Dandas* wear the sacred thread, and do not throw it off like the Sankarite Dandas.

The Madhva mendicant imitate the Dandas to the extent of carrying a staff and a water pot.

VAIRAGIS.

The term *Vairāgi* implies a person devoid of passion,* and is therefore correctly applicable to every religious mendicant, who affects to have estranged himself from the interests and emotions of mankind. *Virakta*, the dispassionate, and *Avadhūta*, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant *Vaishnavas* of the *Rāmānandi* class, or its ramifications, as the disciples of KABIR, DADU, and others.

The ascetic order of the *Rāmānandi Vaishnavas* is considered to have been instituted especially by the twelfth disciple of RAMANAND, SRI ANAND: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the *Maths* of their respective orders, and the spiritual guides of the worldly votaries; it is almost impossible, however, to give any general character of these *Vairāgis*, as, although united generally by the watchword of VISHNU, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in *Maths* are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow.

NAGAS.

All the sects include a division under this denomination. The *Nāgas* are of the same description as the *Vairāgis*, or *Sannyāsīs*, in all essential points, but in their excess of zeal they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants have been described in several

* From *Vi*, privative prefix, and *Rāga*, passion.

publications with the customary indistinctness as to the parties concerned: these parties are the *Vaishnava* and *Saiva Nágas* chiefly, assisted and probably instigated by the *Vairági* and *Sannyási* members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other:* it would, however, be doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

KRISHNAISM.

One of the most remarkable religious movements in Bengal during the last half century is the changed feeling with regard to Krishna. In the early days of English education, educated Hindus fully adopted the Christian view of Krishna. Babu Ballaram Mullick says in his *Krishna and Krishnaism*, "A few years ago, it was considered a reproach and shame to be a follower of Krishna." (p. 12).

Krishna is now the Bengali Ideal. He is thus eulogised by Babu Ballaram Mullick:

"He was the Prince of Yogis as well as the Prince of princes. He was a magnificent warrior and statesman, a profound scholar, and an admirer of the ancient institutions of the land. He was an expounder of the ancient theological philosophy—the glorious heritage of our Aryan forefathers. Altruism was what he taught by his personal example."†

In the preface to a little volume entitled, *The Imitation of Sri Krishna*, he is described as, "the greatest spiritual figure that has appeared in the religious drama of the world." (page i). It is added, however, "The being who is equal in virtue as well as in vice is to us a grander figure than the extremely virtuous man." (p. ii).

Rai Bahadur Lala Baij Nath, B.A., says of Krishna:

"There is no doubt that he combined in him, in the most perfect manner, all human excellences—physical, mental, moral, and spiritual, to their fullest possible development, and, as he himself said in the *Bhagavad Gítá*, incarnated in Yuga after Yuga for the protection of the good, destruction of the wicked, and restoration of lost righteousness."‡

* As. Res. VI. 317, and XII, 455; an occurrence of a similar nature is recorded by the author of the *Dabistán*, who mentions, that in 1050 of the Hijra a severe conflict took place at Dwáraká between a set of Vaishnava ascetics termed *Mundis*, from shaving their heads, and the *Sannyásis*, in which a great number of the former were slain [*Dabist. II, 197.*]

† *Krishna and Krishnaism*, p. 18. ‡ *Hinduism: Ancient and Modern*, p. 62.

The causes of the changed feeling seem to be mainly two. The first is the growth of false patriotism. It is considered beneath India to have any other than a national divinity. The second is the publication of Bankim Chandra Chatterjee's *Life of Krishna*. The novelist presented his hero in such a new light, that he was largely accepted by Bengalis as the Hindu Ideal.

Thoughtful men will not set aside the unanimous testimony of the original authorities on account of the fiction of a novelist of the nineteenth century. Although it may gratify national pride for a time, in the end it will have a very different effect. The civilised world will be astonished that such an Ideal should have been chosen.

Mrs. Besant, soon after she came first to India, seems to have selected Krishna as her *ishta devata*. In a letter to Dr. Lunn, she, "re-affirms" her profound reverence for "Shri Krishna," and hopes that one day he may be fortunate enough to "catch a glimpse of his Divine beauty."*

In *Krishna, the Hindu Ideal of the Twentieth Century*,† his history is traced through the *Mahábhárata*, the *Vishnu* and *Bhágavata Puránas*, and the *Harivansa*. It is shown that the stories told of him were accepted as real when the books were written. As the moral tone has been raised by Christianity, the stories are now either rejected or have a spiritual meaning given to them by his educated followers.

India is popularly known in the West as the land of thirty-three crores of divinities—a number greater than that of the people themselves. **Is it also to be known that the Ideal of educated Hindus in the Twentieth Century is a God described in their own Sacred Books as having sixteen thousand wives and one hundred and eighty thousand sons, many of whom he exterminated?†** Would this exalt India among the nations of the modern world?

SAIVAS.

The worship of SIVA in the districts along the Ganges presents itself under a very different aspect from that of VISHNU, and with some singular anomalies. It appears to be the most prevalent and popular of all the modes of adoration, to judge by the number of shrines dedicated to the only form under which SIVA is revered, that of the *Linga*; yet it will be generally observed, that these temples are scarcely ever the resort of numerous votaries, and that they are regarded with comparatively

* Quoted in the *Review of the Churches*. June 1894, p. 156.

† Svo. 64 pp. 2 As. Post-free, 2½ As. Sold at the Tract Depôt, Madras, &c.

little veneration by the Hindus. *Benares*, indeed, furnishes exceptions, and the temple of *Visvesvara** is thronged with a never-ceasing crowd of adorers. There is, however, little solemnity or veneration in the hurried manner in which they throw their flowers or fruits before the image;† and there are other temples, the dwellings of other divinities, that rival the abode of *Visvesvara* in popular attraction.

The adoration of SIVA, indeed, has never assumed, in Upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem, the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends as are narrated in the *Purānas* and *Tantras*, have not been presented to the Hindus in any accessible shape. The *Saivas* have no works in any of the common dialects, like the *Rāmāyana*, the *Vārttā*, or the *Bhaktamālā*. Indeed, as far as any enquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of SIVA, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the South of India, as we shall hereafter see, popular legends relating to local manifestations of SIVA are not uncommon.

Corresponding to the absence of multiplied forms of this divinity as objects of worship, and to the want of those works which attach importance to particular manifestations of the favourite god, the people can scarcely be said to be divided into different sects, any farther than as they may have certain

* "The Lord of all," an epithet of SIVA, represented as usual by a *Linga*. It is one of the twelve principal emblems of this description, and has been, for many centuries, the chief object of veneration at *Kāsi* or *Benares*. The old temple was partially destroyed by the Mohammedans in the reign of AUBRENGZEB: the present was built by AHALYA BAI, the Mahratta Princess, and, although small and without pretension to magnificence, is remarkable for the minute beauty of its architectural embellishments.

† A Hindu temple comprises an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine. This, which in Upper India is generally of small dimensions, is divided into two parts, the *Sabhā*, or vestibule, and the *Garbhagriha*, or adytum, in which the image is placed. The course of worship is the circumambulating of the temple, keeping the right hand to it, as often as the devotee pleases: the worshipper then enters the vestibule, and if a bell is suspended there, as is commonly the case, strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and departs. There is nothing like a religious service, and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence or devotion.

religious mendicants for their spiritual guides. Actual divisions of the worshippers of SIVA are almost restricted to these religious personages, collected sometimes in opulent and numerous associations, but for the greater part detached, few, and indigent. There are no establishments amongst the *Saivas* of Hindustan, like those of *Srináth* or *Puri*; no individuals as wealthy as the *Gokulastha Gosáins*, nor even as influential as the descendants of ADWAITA and NITYANAND. There are no teachers of ancient repute except SANKARA ACHARYA, and his doctrines are too philosophical and speculative to have made him popular.

The worship of SIVA continues, in fact, to be what it appears to have been from a remote period, the religion of the *Bráhmanas*.* SAMBHU is declared by MANU to be the presiding deity of the Brahmanical order, and the greater number of them, particularly those who practice the rites of the *Vedas*, or who profess the study of the *Sástras*, receive SIVA as their tutelary deity, wear his insignia, and worship the *Linga*, either in temples, in their houses, or on the side of a sacred stream, providing, in the latter case, extempore emblems kneaded out of the mud or clay of the river's bed. The example of the Brahmins and the practice of ages maintain the veneration universally offered to the type of SIVA; but it is not the prevailing, nor the popular condition of the Hindu faith, along the banks of the Ganges. We shall now proceed to specify the different classes into which the worshippers of SIVA, as distinct from the mass of Brahmins, may be distinguished.

THE SAIVA SIDDHANTA OF SOUTH INDIA.

The Saiva Siddhanta† or system of philosophy founded about the eleventh century, is peculiar to South India. Its standards are the 28 *Agamas*. It is opposed to the non-duality of the Vedánta. Pati, Pasu, and Pasu express, in brief, the three great doctrines of the Saiva philosophy. They mean literally LORD, ANIMAL, FETTER, expressing God, humanity by an animal, and matter the rope that fastens it. The human race is also compared to a *flock*.

The three are equally eternal, existing unchanged and undiminished through successive *Kalpas*.

The LORD Pati is one; Pasu the flock is made up of innumerable souls. There are especially three fetters which bind the soul and prevent the attainment of *Mukti*. These are *Anavá*, ignorance or darkness, *Máyá*, illusion, and *Karma*, deeds. The

* [The received text of Manu does not contain the sloka there quoted.]

† Final conclusion.

soul which is tainted by them is in bondage to the round of births and re-births.

The Saivas suppose that there are four stages in religious life before union with God can be obtained. These are called *Sariya*, religious services, as sweeping temples, &c.; *Kriya* the worship of Siva; *Yoga*, meditation, *Gnāna*, spiritual wisdom.

The Siddhānta acknowledges a Personal God, but though united with Him, the soul retains conscious existence. Substantially, however, it agrees with Vedāntism in believing that it gets rid of all actions by attributing them to God.*

DANDIS AND DASNAMIS.

It is customary to consider these two orders as forming but one division. The classification is not, in every instance, correct, but the practices of the two are, in many instances, blended, and both denominations are accurately applicable to the same individual. It will not be necessary, therefore, to deviate from the ordinary enumeration.

The *Dandis*, properly so called, and the *Tridandis* of the *Vaishnavas*, are the only legitimate representatives of the fourth *Asrama*, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter, after passing through the previous stages of student, householder and hermit.† It is not necessary, however, to have gone through the whole of the previous career, as the Brahman may pass from any one of the first orders to the last at once;‡ he is then to take up his staff and water-pot, to derive from begging such a portion of food as is sufficient for his mere sustenance, and to devote the remainder of his day to holy study and pious meditation.§

Adopting, as a general guide, the rules of original works, the *Dandi* is distinguished by carrying a small *Dand*, or wand, with

* See *Siva Bhakti*, 8vo. 80 pp. 2 As. Post-free, 2½ As.

† Thus MANU, 6, 33: "Having thus performed religious acts in a forest during the third portion of his life, let him become a *Sannyāsi* for the fourth portion of it, abandoning all sensual affection."

‡ So MANU, as expounded by KULLUKA BHATTA, 6, 38: "Having performed the sacrifice of *Prajāpati*, &c., a Brahman may proceed from his house, that is, from the second order, or he may proceed even from the first to the condition of a *Sannyāsi*." Indeed the intermediate stage of the *Vānaprastha* is amongst the prohibited acts in the *Kali* age.

§ Agreeably to the high authority already quoted, 6, 41, 43:

"Departing from his house, taking with him pure implements, his water-pot, and staff, keeping silence, unallured by desire of objects near him, let him enter into the fourth order."

"Let him have no culinary fire, no domicile, let him when very hungry go to the town for food, let him patiently bear disease, let him study to know God, and fix his attention on God alone."

several processes or projections from it, and a piece of cloth dyed with red ochre, in which the Brahmanical cord is supposed to be enshrined, attached to it: he shaves his hair and beard, wears only a cloth round his loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a day only, which he deposits in the small clay pot that he carries always with him: he should live alone, and near to, but not within a city; but this rule is rarely observed, and in general the *Dandis* are found in cities collected like other mendicants in *Maths*.* The *Dandi* has no particular time or mode of worship, but spends his time in meditation, or in practices corresponding with those of the *Yoga*, and in the study of the *Vedānta* works, especially according to the comments of SANKARACHARYA. As that teacher was an incarnation of SIVA,† the *Dandis* reverence that deity and his incarnations, in preference to the other members of the Triad, whence they are included amongst his votaries; and they so far admit the distinction as not unfrequently to bear the *Saiva* mark upon the forehead, smearing it with the *Tripundra*, a triple transverse line made with the *Vibhūti*, or ashes which should be taken from the fire of an *Agnihotra Brāhman*, or they may be the ashes of burnt cowdung from an oblation offered to the god.‡ They also adopt the initiating *Mantra* of all the *Saiva* classes, either the five or six syllable *Mantra*, “*Nama Sivāya*,”

* These are all founded on the following text of MANU :

“His hair, nails and beard being clipped, bearing with him a dish, a staff, and a water-pot, let him wander about continually without giving pain to any being.” VI, 52.

“Only once a day let him demand food, let him not habituate himself to eat much at a time, for an anchorite habituated to eat much becomes inclined to sensual gratification.” 55.

“At the time when the smoke of kitchen fires has ceased, when the pestle lies motionless, when the burning charcoal is extinguished, when people have eaten and when dishes are removed, that is, late in the day, let the *Sannyāsi* always beg food.” 56.

“For missing it let him not be sorrowful, nor for gaining it let him be glad, let him care only for a sufficiency to support life, but let him not be anxious about his utensils.” 57.

† This character is given to him in the *Sankara Vijaya* of MADHAVA ACHARYA; his followers in the *Dehkan* assert that SIVA’s descent as SANKARA was foretold in the *Skanda Purāna*: a prophecy which, if found in that work, will assist to fix its date; but the passage has not been met with.

‡ The material, or *Vibhūti*, and the efficacy of the mark, the *Tripundra*, are thus described in the *Kāstikhanda*:

“The ashes of fire made with burnt cowdung are the material fittest for the *Tripundra*.”

“Whoever marks the *Tripundra* with ashes, agreeably to rule, is purified from sins of the first and second degree: who makes it on his forehead without the *Mantras*, being ignorant of its virtue, will be purified from every simple sin.” The mode of making it is thus laid down:

“Beginning between the eye-brows, and carrying it to their extremity, the mark made with the thumb reverted between the middle and third fingers is called the *Tripundra*.” [Vrihadbrahmottarakhanda 28, 41. 42. quoted in Catal. Codd. MSS, Sanskrit. Bibl. Bodl. I, p. 74.]

or, "*Om, Nama Siváya.*" The genuine *Dandi*, however, is not necessarily of the *Saiva* or any other sect; and in their establishments it will be usually found that they profess to adore *Nirguna* or *Niranjana*, the deity devoid of attribute or passion.*

The *Dandis*, who are rather practical than speculative, and who have little pretence to the appellation beyond the epithet and outward signs of the order, are those most correctly included amongst the *Saiva* sects. Amongst these the worship of *SIVA*, as *BHAIRAVA*, is the prevailing form, and in that case part of the ceremony of initiation consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The *Dandis* of every description have also a peculiar mode of disposing of their dead, putting them into coffins and burying them; or, when practicable, committing them to some sacred stream. The reason of this is their being prohibited the use of fire on any account.†

Any Hindu of the three first classes may become *Sannyási* or *Dandi*, or, in these degenerate days, a Hindu of any caste may adopt the life and emblems of this order. Such are sometimes met with, as also are Brahmins, who, without connecting themselves with any community, assume the character of this class of mendicants. These constitute the *Dandis* simply so termed, and are regarded as distinct from the primitive members of the order, to whom the appellation of *Dasnámis* is also applied, and who admit none but Brahmins into their fraternity.

The *Dasnámi Dandis*, who are regarded as the descendants of the original members of the fraternity, are said to refer their origin to *SANKARA ACHARYA*, an individual who appears to have performed a part of some importance in the religious history of Hindustan; and to whom an influence has been often attributed much exceeding that which he really exercised. His biography, like that of most of the Hindu saints, is involved in considerable obscurity; but a few facts may be gleaned from such accounts as

* The *Dandis* of the North of India are the *Sannyásis*, or monastic portion of the *Smárta Bráhmanas* of the South, of whom *BUCHANAN* gives the following account: "The most numerous class here, and which comprehends about one-half of all the Brahmins in the Lower Carnatic, is called the *Smárta* Sect, and its members are the followers of *SANKARA ACHARYA*. They are commonly said to be of the Sect of *SIVA*, but they consider *BRAHMA*, *VISHNU* and *ISVARA* to be the same as the creator, preserver, and destroyer of the universe. They are readily distinguished by three horizontal stripes on the forehead, made with the ashes of cowdung" (*BUCH.* 1, 13). "The *Sannyásis* are the *Gurus* of this sect" (*Ibid.* 305); and the *Dandis* have great influence and authority amongst *Saiva* Brahmins of the North of India.

† In the South, the ascetic followers of both *SIVA* and *VISHNU* bury the dead (*DUBOIS*, 56); so do the *Vaishnava Vairágis* and *Sannyásis* in the North of India, and the *Saiva Yogis*. The class of Hindu weavers called *Yogis*, have adopted a similar practice (*WARD* 1, 201); all the castes in the South, that wear the *Linga*, do the same (*BUCH.* 1, 27).

we have of him, upon which reliance may be placed, and to which it may not be uninteresting here briefly to advert.

A number of works are current in the South of India relating to this teacher, under the titles of *Sankara Charitra*, *Sankara Katha*, *Sankara Vijaya*, or *Sankara Digvijaya*,* following much the same course of narration, and detailing little more than SANKARA'S controversial victories over various sects; in most cases, no doubt, the fictions of the writers. Of the two principal works of the class one attributed to ANANDAGIRI, a pupil of *Sankara*, has already been noticed.† The other is the work of MADHAVA ACHARYA,‡ the minister of some of the earliest chiefs of *Vijayanagar*, and who dates, accordingly, in the fourteenth century. This is a composition of high literary and polemical pretension, but not equally high biographical value. Some particulars of SANKARA'S birth and early life are to be found in the *Kerala Utpatti*,§ or political and statistical description of *Malabar*, although the work is sometimes said to have been composed by SANKARA himself.

With regard to the place of SANKARA'S birth, and the tribe of which he was a member, most accounts agree to make him a native of *Kerala*, or *Malabar*, of the tribe of *Nambûri* Brahmans, and in the mythological language of the sect an incarnation of SIVA. According to other traditions, he was born as *Chidambaram*, although he transferred his residence to *Malabar*, whilst the *Kerala Utpatti* recognises *Malabar* as his native place, and calls him the offspring of adultery, for which his mother SRI MAHADEVI was expelled her caste.

In *Malabar* he is said to have divided the four original castes into seventy-two, or eighteen sub-divisions each, and to have assigned them their respective rites and duties. Notwithstanding this, he seems to have met with particular disrespect either on account of his opinions, origin, or his wandering life. On his return home, on one occasion, his mother died, and he had to perform the funeral rites, for which his relations refused to supply him with fire, and at which all the Brahmans declined to assist. SANKARA then produced fire from his arm, and burnt the corpse in the courtyard of the house, denouncing imprecations on the country to the effect, that the Brahmans there should not study the Vedas, that religious mendicants should never obtain alms, and that the dead should always be burned close to the houses in which they had resided—a custom which is said to have survived him.

* [Mackenzie Collection, I, 98. 314.]

† Supra, p. 14.

‡ [See Bhāgav. Purāna ed. Burnouf, I, p. LVII. Lesson, Ind. Alt. IV, p. 173, Note.]

§ [Mackenzie Coll. II, 73 ff. F. H. H. Windischmann, Sancara. Bonn, 1833, pp. 39—48.]

All accounts concur in representing SANKARA as leading an erratic life, and engaging in successful controversy with various sects, whether of the *Saiva*, *Vaishnava*, or less orthodox persuasions. In the course of his peregrinations he established several *Maths*, or convents, under the presidency of his disciples, particularly one still flourishing at *Sringeri*, or *Sringagiri*, on the western Gháts near the sources of the *Tungabhadra*. Towards the close of his life he repaired as far as to *Kashmir*, and seated himself, after triumphing over various opponents, on the throne of SARASVATI. He next went to *Badarikásrama*, and finally to *Kedárnáth*, in the *Himálaya*, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the *Pitha*, or throne of SARASVATI, on which SANKARA sat, is still shown in *Kashmir*; whilst at the temple of SIVA, at *Badari*, a Malabar Brahman, of the *Nambiri* tribe, has always been the officiating priest.*

The influence exercised by SANKARA in person, has been perpetuated by his writings, the most eminent of which are his *Bhāshyas*, or Commentaries, on the *Sūtras*, or Aphorisms, of VYASA. A Commentary on the *Bhagavad Gita* is also ascribed to him, as is one on the *Nrisinha Tapaniya Upanishād*; a canto of verses in praise of DURGA, the *Saundaryá Lahari*, is likewise said to be his composition, as sometimes is the *Amaru Sataka*, a collection of amatory Stanzas written in the name of AMARU, a Prince, whose dead body SANKARA is fabled to have animated, that by becoming familiarised with sensual enjoyments he might argue upon such topics with the wife of *Madana Misra*, who was more than equal to him in discussions of this nature, and was the only disputant he was unable to subdue, until the period of his transmigration had expired, and he had thence become practised in the gratification of the passions.

Although no doubt of SANKARA's existence or of the important part performed by him in the partial re-modelling of the Hindu system can be entertained, yet the exact period at which he flourished can by no means be determined. I have, in another place, expressed my belief that he may have existed about the eighth or ninth century. Subsequent enquiry has failed to add any reasons to those assigned for such an inference; but it has offered nothing to weaken or invalidate the conclusion there proposed.

The spiritual descendants of SANKARA, in the first degree, are variously named by different authorities, but usually agree in the number. He is said to have had four principal disciples, who, in the popular traditions, are called *Padmapāda*, *Hastāmālaka*,

* *Asiat. Researches*. Vol. XII, p. 536.

Suresvara or *Mandana*, and *Trotaka*. Of these, the first had two pupils, *Tirtha* and *Asrama*; the second, *Vana* and *Aranya*; the third had three, *Sarasvati*, *Puri*, and *Bhārati*; and the fourth had also three, *Giri* or *Gir*, *Pārvata*, and *Sāgara*. These, which being all significant terms were no doubt adopted names, constitute collectively the appellation *Dasnāmi* or the *ten-named*, and when a Brahman enters into either class he attaches to his own denomination that of the class of which he becomes a member; as *Tirtha*, *Puri*, *Gir*, &c.* The greater proportion of the ten classes of mendicants, thus descended from SANKARA ACHARYA, have failed to retain their purity of character, and are only known by their epithets as members of the original order. There are but three, and part of a fourth mendicant class, or those called *Tirtha* or *Indra*, *Asrama*, *Sarasvati*, and *Bhārati*, who are still regarded as really SANKARA'S *Dandis*. These are sufficiently numerous, especially in and about Benares. They comprehend a variety of characters; but amongst the most respectable of them, are to be found very able expounders of the *Vedānta* works. Other branches of Sanskrit literature owe important obligations to this religious sect.† The most sturdy beggars are also members of this order, although their contributions are levied particularly upon the Brahmanical class, as, whenever a feast is given to the Brahmins, the *Dandis* of this description present themselves unbidden guests, and can only be got rid of by bestowing on them a due share of the cates provided for their more worldly-minded brethren. Many of them practice the *Yoga*, and profess to work miracles, although with less success than some members of the order in the days of the author of the *Dabistān*,‡ who specifies one *Dandadhāri* as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining six and a half members of the *Dasnami* class, although considered as having fallen from the purity of practice

* It is scarcely worth while perhaps to translate words of such common occurrence, but to prove what I have stated in the text, I subjoin their signification: *Tirtha*, a place of pilgrimage; *Asrama*, an order, as that of student, householder, &c.; *Vana*, a wood; *Aranya*, a wood; *Sarasvati*, the goddess of speech and eloquence; *Puri*, a city; *Bhārati*, speech, or its goddess; *Giri*, a mountain; in common use it always occurs *Gir*, which implies speech; *Parvata*, a mountaineer; *Sāgara*, an ocean; the names are always compounded with different terms. One of SANKARA'S disciples we have seen called ANANDA GIRI. The famous MADHAVA, when he became a *Dandi*, adopted the appellation of VIDYARANYA. PURANGIR has been elsewhere adverted to, and other like names occur in some of the following notes. *Bhārati* is the prevailing title of the latter *Sringagiri Gurus*.

† SANKARA and MADHAVA are well known by their numerous and excellent works. The chief Vedānta writers, in like manner, were *Dandis*; and the author of the *Dasakumara*, RAMASRAMA, the Commentator on AMARA, and VIJÑANESVARA, the Commentator on the texts of YAJNAVALKYA, were of the same class of ascetics.

‡ [Vol. II, p. 148.]

necessary to the *Dandi*, are still, in general, religious characters, and are usually denominated *Atits* :* the chief points of difference between them and the preceding are their abandonment of the staff; their use of clothes, money, and ornaments; their preparing their own food, and their admission of members from any order of Hindus. They are often collected in *Maths*, as well as the *Dandis*, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and they frequently officiate as priests at the shrines of the deities:† some of them even marry, but in that case they are distinguished by the term *Samyogi* from the other *Atits*.

The chief practices and designations of the *Dandis*, are generally characteristic of them, have been already adverted to, but a great variety prevails in the details. Their philosophical tenets in the main are those of the *Vedānta* system, as taught by SANKARA and his disciples; but they generally superadd the practice of the *Yoga*, as taught by the followers of PATANJALI, and many of them have latterly adopted the doctrines of the *Tantras*. Besides SANKARA, the different orders of *Dandis* hold in high veneration the MUNI DATTATREYA, the son of ATRI and ANASUYA. By virtue of a boon bestowed upon ATRI or, according to one legend, on his wife by the three deities BRAHMA, VISHNU, and SIVA, that sage had three sons, SOMA, DATTA, and DURVASAS, who were severally portions of the deities themselves.‡ DATTA, or DATTATREYA, was eminent for his practice of the *Yoga*, and hence is held in high estimation by the *Jogis*, of whom we are next to speak, whilst, as an incarnation of a portion of VISHNU, he is likewise venerated by the *Vaishnavas*.

The following remarks on the Sivite followers of Sankaracharya are abridged from *Hindu Castes and Sects* by J. N. Bhat-tacharya :

“Sankara did not found any Sivite sects properly so-called. His primary object was to root out Buddhism from the country, and in order to attain that end, he countenanced every form of Hinduism, including the worship of Siva, Sakti, Vishnu, the Sun, and Ganesh. He himself had great faith in the Vedāntic doctrine of one God, manifesting himself by the creation of the Universe, without the help of *prakriti*. But he did not discard the gods and goddesses of the Hindu pantheon, and it seems very probable that either he himself or his disciples gave great encouragement to Siva worship in order to render Buddha worship obsolete. He found it much safer to represent the idols worshipped

* From अतीत *Atita*, past away, liberated from worldly cares and feelings.

† The officiating priests at the celebrated shrine of ANNAPURANA, in Benares, are *Atits*.

‡ *Bhāgavat*, Book IV, [1, 15. 33.] and *Mārkandeya Purāna*, Chapter XVI. [41 ff. XVII, 11. Vishnu Pur. p. 83.]

by Buddhists as images of the god Siva than to destroy them. Even now there are many shrines bearing the designation of Dharma Raj, where the Hindus daily offer worship, in the belief that their presiding deity is Siva, without the least suspicion that their homage is given to Buddhistic images.

"It is stated in the *Sankara Digvijaya*, or the history of Sankara's continual victories, by his disciple Anand Giri, that by Sankara's order his apostles Lakshmanacharya and Hasta Malaka converted the east and the west to Vaishnavism, and that another of his disciples, named Paramala Kalamala, visited various places in India, and everywhere initiated people in the Sivite faith.

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Suresvara or *Mandana*, and *Trotaka*. Of these, the first had two pupils, *Tirtha* and *Asrama*; the second, *Vana* and *Aranya*; the third had three, *Sarasvati*, *Puri*, and *Bhārati*; and the fourth had also three, *Giri* or *Gir*, *Pārvata*, and *Sāgara*. These, which being all significant terms were no doubt adopted names, constitute collectively the appellation *Dasnāmi* or the *ten-named*, and when a Brahman enters into either class he attaches to his own denomination that of the class of which he becomes a member; as *Tirtha*, *Puri*, *Gir*, &c.* The greater proportion of the ten classes of mendicants, thus descended from SANKARA ACHARYA, have failed to retain their purity of character, and are only known by their epithets as members of the original order. There are but three, and part of a fourth mendicant class, or those called *Tirtha* or *Indra*, *Asrama*, *Sarasvati*, and *Bhārati*, who are still regarded as really SANKARA'S *Dandis*. These are sufficiently numerous, especially in and about Benares. They comprehend a variety of characters; but amongst the most respectable of them, are to be found very able expounders of the *Vedānta* works. Other branches of Sanskrit literature owe important obligations to this religious sect.† The most sturdy beggars are also members of this order, although their contributions are levied particularly upon the Brahmanical class, as, whenever a feast is given to the Brahmans, the *Dandis* of this description present themselves unbidden guests, and can only be got rid of by bestowing on them a due share of the cates provided for their more worldly-minded brethren. Many of them practice the *Yoga*, and profess to work miracles, although with less success than some members of the order in the days of the author of the *Dabistān*,‡ who specifies one *Dandadhāri* as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining six and a half members of the *Dasnami* class, although considered as having fallen from the purity of practice

* It is scarcely worth while perhaps to translate words of such common occurrence, but to prove what I have stated in the text, I subjoin their signification: *Tirtha*, a place of pilgrimage; *Asrama*, an order, as that of student, householder, &c.; *Vana*, a wood; *Aranya*, a wood; *Sarasvati*, the goddess of speech and eloquence; *Puri*, a city; *Bhārati*, speech, or its goddess; *Giri*, a mountain; in common use it always occurs *Gir*, which implies speech; *Parvata*, a mountaineer; *Sāgara*, an ocean; the names are always compounded with different terms. One of SANKARA'S disciples we have seen called ANANDA GIRI. The famous MADHAVA, when he became a *Dandi*, adopted the appellation of VIDYARANYA. PURANGIR has been elsewhere adverted to, and other like names occur in some of the following notes. *Bhārati* is the prevailing title of the latter *Sringagiri Gurus*.

† SANKARA and MADHAVA are well known by their numerous and excellent works. The chief Vedānta writers, in like manner, were *Dandis*; and the author of the *Dasakumara*, RAMASRAMA, the Commentator on AMARA, and VIJNANESVARA, the Commentator on the texts of YAJNAVALKYA, were of the same class of ascetics.

‡ [Vol. II, p. 148.]

necessary to the *Dandi*, are still, in general, religious characters, and are usually denominated *Atits* :* the chief points of difference between them and the preceding are their abandonment of the staff; their use of clothes, money, and ornaments; their preparing their own food, and their admission of members from any order of Hindus. They are often collected in *Maths*, as well as the *Dandis*, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and they frequently officiate as priests at the shrines of the deities:† some of them even marry, but in that case they are distinguished by the term *Samyogi* from the other *Atits*.

The chief practices and designations of the *Dandis*, are generally characteristic of them, have been already adverted to, but a great variety prevails in the details. Their philosophical tenets in the main are those of the *Vedānta* system, as taught by SANKARA and his disciples; but they generally superadd the practice of the *Yoga*, as taught by the followers of PATANJALI, and many of them have latterly adopted the doctrines of the *Tantras*. Besides SANKARA, the different orders of *Dandis* hold in high veneration the MUNI DATTATREYA, the son of ATRI and ANASUYA. By virtue of a boon bestowed upon ATRI or, according to one legend, on his wife by the three deities BRAHMA, VISHNU, and SIVA, that sage had three sons, SOMA, DATTA, and DURVASAS, who were severally portions of the deities themselves.‡ DATTA, or DATTATREYA, was eminent for his practice of the *Yoga*, and hence is held in high estimation by the *Jogis*, of whom we are next to speak, whilst, as an incarnation of a portion of VISHNU, he is likewise venerated by the *Vaishnavas*.

The following remarks on the Sivite followers of Sankaracharya are abridged from *Hindu Castes and Sects* by J. N. Bhat-tacharya :

“Sankara did not found any Sivite sects properly so-called. His primary object was to root out Buddhism from the country, and in order to attain that end, he countenanced every form of Hinduism, including the worship of Siva, Sakti, Vishnu, the Sun, and Ganesh. He himself had great faith in the Vedāntic doctrine of one God, manifesting himself by the creation of the Universe, without the help of *prakṛiti*. But he did not discard the gods and goddesses of the Hindu pantheon, and it seems very probable that either he himself or his disciples gave great encouragement to Siva worship in order to render Buddha worship obsolete. He found it much safer to represent the idols worshipped

* From अतीत *Atita*, past away, liberated from worldly cares and feelings.

† The officiating priests at the celebrated shrine of ANNAPURANA, in Benares, are *Atits*.

‡ *Bhāgavat*, Book IV, [1, 15. 33.] and *Mārkaṇḍeya Purāṇa*, Chapter XVI. [41 ff. XVII, 11. Vishnu Pur. p. 83.]

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intense application is imagined enough to qualify the adept,* whilst inferior faculties may be obtained by even a six month's practice.

There are few *Jogis*, however, who lay claim to perfection, and their pretensions are usually confined to a partial command over their physical and mental faculties. These are evinced in the performance of low mummeries or juggling tricks, which cheat the vulgar into a belief of their powers. A common mode of display is by waving a *Chauri*, or bunch of peacock's feathers, over a sick or new-born infant, to cure it of any morbid affection or guard it against the evil eye.

In referring to the origin of this system we must no doubt go back to some antiquity, although the want of chronological data renders it impossible to specify the era at which it was first promulgated. That it was familiarly known and practised in the eighth century, we may learn from the plays of BHAVABHUTI, particularly the *Málati* and *Mádhava*,† and from several of the *Saiva Puránas*, in some of which, as the *Kurma Purána*, we have a string of names which appear to be those of a succession of teachers.‡ The cavern temples of the South of India, in the subjects of their sculptures and the decorations of SIVA and his attendants, belonging to the same sect;§ whilst the philosophical

* ब्रह्मचारी मिताहारी योगी योगपरायणः ।

अब्दादूर्द्ध्वं भवेत्सिद्धौ नात्र कार्या विचारणा ॥

"Leading a life of chastity and abstemiousness, and diligent in the practice of the *Yoga*, the *Yogi* becomes perfect after a year: of this there is no doubt." *Hatha Pradīpa*.

† See especially the opening of the 5th Act, and Notes.

‡ SIVA, it is said, appeared in the beginning of the *Kali* age as SVETA for the purpose of benefiting the Brahmans. He resided on the *Himalaya* mountains and taught the *Yoga*. He had four chief disciples, one also termed SVETA, and the others SVETASIKHA, SVETASVA [V. L. SVETASYA], and SVETALOHITA. They had twenty-eight disciples—*Sutára*, *Madana*, *Suhotra*, *Kankana*, and twenty-four others. [In the 50th Chapter of the *Kurma Purána*, as quoted in the *Sabdakalpadruma* s. v. Svetal, the names of the 28 disciples are given. Of these, four, whose names are not mentioned, had ninety-seven disciples, masters of the *Yoga* and inferior portions of SIVA. Those Brahmans who recite the names of these teachers and offer to them libations acquire *Brahmavidya*, or knowledge of spirit. That this long string of one hundred and twenty-five names is wholly fictitious, seems improbable, although the list is possibly not very accurate. The four primitive teachers may be imaginary; but it is a curious circumstance that the word *Sveta*, *white*, should be the leading member of each appellation, and that in the person of SIVA, and his first disciple it should stand alone as SVETA, *the white*. SIVA, however, is always painted white, and the names may be contrived accordingly; but we are still at a loss to understand why the god himself should have a European complexion. [See also Weber, Ind. Stud., I, 420 ff. and Lassen, Ind. Alt., II, 1100.]

§ In the temples of *Salsette*, *Elephanta*, and *Ellora* the principal figure is mostly SIVA, decorated with ear-rings, such as are still worn by the *Kamphata Jogis*; the walls are covered with ascetics in the various *Asanas*, or positions in which the *Yogi*

tenets of *Patanjali* are as ancient perhaps as most of the other philosophical systems, and are prior to the *Purānas* by which they are inculcated in a popular form. The practices of the *Yoga* are also frequently alluded to, and enforced in the *Mahābhārat*.* There is little reason to question therefore the existence and popularity of the *Yoga* in the early centuries of the Christian era, but whether it was known and cultivated earlier must be matter of vague conjecture alone. As represented in the *Sankaravijaya* (Section 41), the *Yogis* vindicate their doctrine by texts from the *Vedas*, but the applicability of the texts is there denied, and is certainly far from conclusive or satisfactory.

The principal mode in which the *Yoga* takes a popular shape in Upper India is probably of comparatively recent origin. This is the sect of *Kānpātā Jogis*, who acknowledge as their founder a teacher named GORAKHNATH, traces of whom are found in a *Gorakhhkshetra* at *Peshāwer*, mentioned by ABULFAZL, and in the district and town of *Gorakhpur*, where also exist a temple and religious establishment of his followers. They hold also in veneration a plain near *Dwārakā*, named *Gorakhhkshetr*, and a cavern or subterraneous passage at *Haridwār*. The *Saiva* temples of *Nepāl*, those of *Sambunāth*, *Pasupatināth*, and others, belong to the same system, although local legends attached to them have combined in a curious manner the fictions of the *Bauddha* with those of the Brahmanical mythology.†

From a *Goshthi*,‡ or controversial dialogue, between KABIR and GORAKHNATH it would seem that they were personally known to each other, but various texts in the *Bijak* allude to him as if recently deceased. In either case these two teachers may have been co-temporaries, or nearly so, and the latter therefore flourished in the beginning of the 15th century. According to his followers he was an incarnation of SIVA; but in the controversial tract above named he calls himself the son of MATSYENDRA NATH, and grandson of ADINATH. MATSYENDRA NATH appears to have been the individual who introduced the *Yoga Saivism* into *Nepāl*: one of the works of the sect, the *Hatha Pradīpa*, makes

is to sit; a favourite subject of sculpture at *Elephanta* and *Ellora* is the sacrifice of DAKSHA disconcerted, and the guests, though saints and gods, put to rout, bruised and mutilated by VIRABHADRA and the *Ganas* of SIVA in revenge for that deity's not having been invited, a story told in most of the *Purānas* which inculcate the *Yoga* tenets. The cells attached to some of the temples are also indicative of *Jogi* residence, and one of the caves of *Salsette* is named that of *Jogisvara*, or SIVA, as lord of the *Jogis*. *Transactions of the Literary Society of Bombay*. Vols. 1 and 2.

* These allusions occur in the *Vana Parva* chiefly; whilst in the *Udyoga Parva* [c. 38-45. Vol. II, p. 144 ff.] the observances of the *Yoga* are detailed at considerable length, and strenuously enjoined.

† See Asiatic Researches, Vol. XVI, page 471, and Note.

‡ This has been printed in the first volume of Hindee and Hindustani Selections, for the use of the Interpreters of the Bengal Army, compiled by Captain PRICE. The discussion, in the form of a dialogue occurs, page 140.

MATSYENDRA prior to GORAKH by five spiritual descents, and this would place the former in the 14th century, supposing the *Kabir* work to be correct in the date it attributes to the latter.

If the date assigned by HAMILTON to the migration of the Hindu tribes from *Ohitaur*, the beginning of the 14th century, be accurate,* it is probable that this was the period at which the worship of SIVA, agreeably to the doctrines of MATSYENDRA, or GORAKH, was introduced there, and into the eastern provinces of Hindustan.

The temple of GORAKHNATH at *Gorakhpur*, according to the local tradition, was founded by SIVA in the second or *Treta* age. Of its revolutions subsequent to that period no account was preserved, until it was converted into a Mohammedan mosque by ALA-ADDIN. The temple, after some interval, was re-built in a different situation by an association of the followers of GORAKHNATH, and this was possibly the period at which the sect assumed its present form. A similar fate, however, attended this edifice, and it was appropriated by AURANGZEB to the Mohammedan religion. A second interval elapsed before a shrine was again erected to GORAKHNATH, when it was re-built on the spot on which it now stands by BUDDHANATH according to instructions communicated to him by GORAKHNATH in person. The present temple is situated to the west of the City of *Gorakhpur*, and attached to it on the south are three temples consecrated to MAHADEVA, PASUPATINATH, and HANUMAN. The inclosure also comprehends the tombs of several eminent members of this communion and the dwellings of the Mahant and his resident disciples.

GORAKHNATH was a man of some acquirement, and has left specimens of his scholarship in two Sanskrit Compositions, the *Goraksha sataka* and *Goraksha kalpa*: third, the *Goraksha sahasra Náma* is, probably, of his writing. The celebrated BHARTRIHARI, the brother of VIKRAMADITYA, is said to have been one of his disciples, but chronology will not admit of such an approximation. According to the authorities of the sect GORAKH is but one of nine eminent teachers, or *Náths*. Of the perfect *Yogis*, or *Siddhas*, eighty-four are enumerated; but it is said, that there have been many more, of whom several are still upon the surface of the earth.

The *Jogis* of GORAKHNATH are usually called *Kánphátás* from having their ears bored and rings inserted in them at the time of their initiation. They may be of any caste; they live as ascetics, either singly or in *Maths*.† SIVA is the object of their worship—

* HAMILTON's *Nepal*, page 14.

† Solitary and independent living, however, appears to be improper, if the authority of the *Hatha Pradipa* is to be depended upon:

they officiate indeed as the priests of that deity in some places, especially at the celebrated *Lát*, or Staff, of BHAIRAVA at *Benares*. They mark the forehead with a transverse line of ashes, and smear the body with the same; they dress in various styles, but in travelling usually wear a cap of patch-work and garments dyed with red ochre. Some wear simply a *Dhoti*, or cloth round the loins.

The term *Jogi*, in popular acceptance, is of almost as general application as *Sannyási* and *Vairági*; and it is difficult to fix its import upon any individual class besides the *Kánphátá*: the vagrants so called following usually the dictates of their own caprice as to worship and belief, and often, it may be conceived, employing the character as a mere plea for a lazy livelihood. The *Jogis* are, indeed, particularly distinguished amongst the different mendicant characters by adding to their religious personification more of the mountebank than any others: most of the religious mendicants, it is true, deal in fortune-telling, interpretation of dreams, and palmistry; they are also often empirics, and profess to cure diseases with specific drugs, or with charms and spells: but besides these accomplishments, the *Jogi* is frequently musical, and plays and sings; he also initiates animals into his business, and often travels about with a small bullock, a goat, or a monkey, whom he has taught to obey his commands, and to exhibit amusing gesticulations. The dress of this class of *Jogis* is generally a cap and coat, or frock of many colours: they profess to worship SIVA, and often carry the *Linga*, like the *Jangamas*, in the cap; all classes and sects assume the character, and *Musalman Jogis* are not uncommon. One class of the *Hindu Jogis* is called *Sárangihár*, from their carrying a *Sáringi* or small fiddle or lute, with which they accompany their songs: these are usually *Bhášhá* stanzas on religious or mythological topics, amongst which stanzas ascribed to BHATRIHARI, and a *Pauranic* legend of the marriage of SIVA and PARVATI, are particularly celebrated. The *Sárangihárs* beg in the name of BHAIRAVA: another sect of them, also followers of that deity, are termed *Dorihárs* from their trafficking in small pedlary, especially the sale of thread and silk, to the housewives of the villages; another class adopt the name of *Matsyendris*, or *Machchhendris*, from *Matsyendra*, whom they regard as their founder; and a fourth set are *Bhartriharis* from a traditional reference to him as the institutor of this particular order. The

“In a well-governed and well-regulated country, fertile and prosperous, the *Hatha Yogi* (he who upholds the world in eternal continuity) should reside in a solitary cell within the precincts of a *Math*.” Other directions follow applicable to most establishments of a similar nature. The cell should have a small door, be neither too lofty, nor too low, be well smeared with cow-dung, and should be kept clean and free from reptiles: the *Math* should have a temple, a mound or altar, and a well adjoining, and be enclosed by a wall.

varieties of this class of mendicants, however, cannot be specified: they are all errants, fixed residences, or *Maths*, of any *Jogis* except the *Kánphátás* rarely occurring: an observation that will apply to perhaps all the *Saiva* sects, of whom it yet remains to give an account.

JANGAMAS.

The worship of SIVA, under the type of the *Lingá*, it has been observed, is almost the only form in which that deity is revered.* It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the VEDAS, which was chiefly, if not wholly, addressed to the elements, and particularly to Fire. How far the worship of the *Linga* is authorised by the VEDAS, is doubtful, but it is the main purport of several of the *Puránas*.† There can be not doubt of its universality at the period of the Mohammedan invasion of India. The idol destroyed by MAHMUD of *Ghizni* was nothing more than a *Linga*, being, according to MIRKHOND, a block of stone four or five cubits long and of proportionate thickness.‡ It was, in fact, one

* Its prevalence throughout the whole tract of the *Ganges* as far as *Benares* is sufficiently conspicuous. In Bengal the temples are commonly erected in a range of six, eight, or twelve, on each side of a *Ghát* leading to the river. At *Kalna* is a circular group of one hundred and eight temples erected by the Raja of Bardwan. Each of the temples in Bengal consists of a single chamber, of a square form, surmounted by a pyramidal centre; the area of each is very small, the *Lingá*, of black or white marble, occupies the centre; the offerings are presented at the threshold. *Benares*, however, is the peculiar seat of this form of worship: the principal deity VISVESVARA, as observed already, is a *Linga*, and most of the chief objects of the pilgrimage are similar blocks of stone. Particular divisions of the pilgrimage direct visiting forty-seven *Lingas*, all of pre-eminent sanctity; but there are hundreds of inferior note still worshipped, and thousands whose fame and fashion have passed away. If we may believe SIVA, indeed, he counted a hundred *Paráráddhyas* in *Káśi*, of which, at the time he is supposed to tell this to DEVI, he adds sixty crore, or six hundred millions, were covered by the waters of the *Ganges*. A *Paráráddhya* is said, by the commentator on the *Káśi Khanda*, in which this dialogue occurs, to contain as many years of mortals as are equal to fifty of *Brahmá's* years. Notwithstanding the acknowledged purport of this worship, it is but justice state, that it is unattended in Upper India by any indecent or indelicate ceremonies, and it requires a rather lively imagination to trace any resemblance in its symbols to the objects they are supposed to present. The absence of all indecency from public worship and religious establishments in the Gangetic Provinces was fully established by the Vindicator of the Hindus, the late General STUART, and in every thing relating to actual practice better authority cannot be desired. (Vindication, Part 1st, 99, and more particularly Part 2d, 135.)

† The *Skanda Purána*, which contains the *Káśi Khanda*, particularly inculcates the worship of SIVA in this form; so do the *Siva*, *Brahmánda*, and *Linga Puránas*.

‡ The following is the passage from the *Rauzat us Ssaífá* alluded to:

"The temple in which the Idol of *Somnáth* stood was of considerable extent, both in length and breadth, and the roof was supported by fifty-six pillars in rows. The Idol was of polished stone, its height was about five cubits, and its thickness in proportion: two cubits were below ground. MAHMUD having entered the temple broke the stone *Somnáth* with a heavy mace: some of the fragments he ordered to

of the twelve great *Lingas* then set up in various parts of India, several of which, besides *Somesvara*, or *Somanath*, which was the name of the SIVA demolished by MAHMUD, were destroyed by the early Mohammedan conquerors.* Most, if not all of them, also are named in works, of which the date cannot be much

be conveyed to *Ghizni*, and they were placed at the threshold of the great Mosque.' Another authority, the *Tabakáti Akbari*, a history of Akbar's reign with a preliminary Sketch of Indian History, has the following :

"In the year 415 (*Hijra*) MAHMUD determined to lead an army against *Somnath*, a city on the sea-shore, with a temple appertaining to the followers of BRAHMA; the temples contained many idols, the principal of which was named *Somnath*. It is related in some histories that this idol was carried from the *Kaaba*, upon the coming of the Prophet, and transported to India. The Brahmanical records, however, refer it to the time of KRISHNA, or an antiquity of 4,000 years. KRISHNA himself is said to have disappeared at this place."

"When the Sultan arrived at *Neherwáleh* (the capital of Guzerat), he found the city deserted, and carrying off such provisions as could be procured he advanced to *Somnath*: the inhabitants of this place shut their gates against him, but it was soon carried by the irresistible valour of his troops, and a terrible slaughter of its defenders ensued. The temple was levelled with the ground: the idol *Somnath*, which was of stone, was broken to pieces, and in commemoration of the victory a fragment was sent to *Ghizni* where it was laid at the threshold of the principal mosque, and was there many years." [See also Journ. As. Soc. Bengal, VII, p. 883 ff., XII, p. 73 ff. Journal of the Bombay Branch R. A. S., II, 11-21. Asiatic Journal for 1843, May and November.]

These statements shew that the idol was nothing more than a block of stone of very moderate dimensions, like the common representation of the type of SIVA. FERISHTA, however, has converted it into something very different, or a colossal figure of the deity himself, and following Colonel Dow's version of that compiler, the historian of British India gives the following highly coloured account of a transaction which never took place. "Filled with indignation at sight of the gigantic idol, MAHMUD aimed a blow at its head with his iron mace. The nose was struck off from its face. In vehement trepidation the *Brahmans* crowded round and offered millions to spare their god. The *Omrash*, dazzled with the ransom, ventured to counsel acceptance. MAHMUD, crying out that he valued the title of breaker not seller of idols, gave orders to proceed with the work of destruction. At the next blow the belly of the idol burst open, and forth issued a vast treasure of diamonds, rubies and pearls, rewarding the holy perseverance of MAHMUD, and explaining the devout liberality of the *Brahmans*!" (Vol. I, 491.)

* The twelve *Lingas* are particularised in the *Kedára Kalpa*, of the *Nandi Upapurána* [See also *Sivapurána* c. 44—61 ap. Aufrecht, Cat. Codd. MSS. Sanskr. Bibl. Bodl., I, p. 64; ib. p. 81, and Weber, Catal. p. 347, No. 1242.], where SIVA is made to say: "I am omnipresent, but I am especially in twelve forms and places." These he enumerates, and they are as follow:

1. *Somanátha*, in *Saurashtra*, i. e. *Surat*, in its most extensive sense, including part of *Guzerat*, where, indeed, *Pattana Somnath*, or the city of *Somnath*, is still situated.

2. *Mallikárijuna*, or *Sri Saila*, described by Colonel MACKENZIE, the late Surveyor General. Asiatic Researches, Vol. 5th.

3. *Mahákála*, in *Ujjain*. This deity of stone was carried to *Delhi*, and broken there upon the capture of *Ujjain* by ALTUMSH. A. D. 1231,—Dow. According to the *Tabakáti Akbari* the shrine was then three hundred years old.

4. *Omkára* is said to have been in *Ujjain*, but it is probably the shrine of MAHADEO at *Omkára Mandatta* [*Mándhátá*] on the *Narmadá*.

5. *Amaresvara* is also placed in *Ujjain*: an ancient temple of MAHADEO on a hill near *Ujjain* is noticed by Dr. HUNTER, Asiatic Researches, Vol. 6th, but he does not give the name or form.

6. *Vaidyanáth*, at *Deogarh* in Bengal; the temple is still in being, and is a celebrated place of pilgrimage.

later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as any thing short of positive testimony can afford, that the worship of SIVA, under this type, prevailed throughout India at least as early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

One of the forms in which the *Linga* worship appears is that of the *Lingdyats*, *Lingavants*, or *Jangamas*, the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the *Saivas* generally the *Jangamas* smear their foreheads with *Vibhuti* or ashes, and wear necklaces, and carry rosaries, made of the *Rudrāksha* seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India, and are rarely encountered except as mendicants leading about a bull, the living type of *Nandi*, the bull of SIVA, decorated with housings of various colours, and strings of Cowrie shells: the conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the *Lingdyats* are very numerous, and the officiating priests of the *Saiva* shrines are commonly of this sect,* when they bear the designations of *Vrādhya* and *Pandāram*.† The sect is also there known by the name of *Vira Saiva*. The following account of the restorer, if not the founder of the faith, as well as a specimen of the legends by which it is maintained, are derived from the *Basava Purāna*.

7. *Rāmesa*, at *Setubandha*, the island of *Ramisseram*, between Ceylon and the Continent; this *Lingam* is fabled to have been set up by RAMA. The temple is still in tolerable repair, and is one of the most magnificent in India. The gateway is one hundred feet high.

8. *Bhimasankara*, in *Dākinī*, which is in all probability the same with *Bhimesvara*, a *Linga* worshipped at *Dracharam* in the *Rājahendri* district, and there venerated as one of the principal twelve.

[9. *Visvesvara*, at *Benares*.]

10. *Tryambaka*, on the banks of the *Gomati*; whether the temple still exists I have no knowledge.

11. *Gautamesa* is another of the twelve, whose original site and present fate are uncertain.

12. *Kedāresa*, or *Kedāranāth*, in the *Himālaya*, has been repeatedly visited by late travellers. The deity is represented by a shapeless mass of rock.

* They also officiate in this capacity at the temple of *Kedāranāth*, in *Benares*.

† This word seems to be properly *Pānduranga*, (पाण्डुरङ्गः) pale complexioned, from their smearing themselves with ashes. It is so used in *Hemachandra's* history of *Mahāvīra*, when speaking of the *Saiva Brahmins*.

According to the followers of this faith, which prevails very extensively in the Dekhan, *Basva*, *Basava*, *Basvana*, or *Basvapa*, or *Basavappa*, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of *Mádiga Ráya*, a Brahman, and *Madevi*, written also *Madula arasu* and *Mahámbe*, inhabitants of *Hingulesvar Parvati Agraháram*, on the west of *Sri Saila*, and both devout worshippers of SIVA. In recompense of their piety *Nandi*, the bull of SIVA, was born on earth as their son, becoming incarnate by command of SIVA, on his learning from NARADA the decline of the *Saiva* faith and prevalence of other less orthodox systems of religion. The child was denominated after the *Basva* or *Basava*, the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn by Brahmans, or to acknowledge any *Guru*, except ISVARA or SIVA. He then departed to the town of *Kalyán*, the capital of *Bijala* or *Vijala Ráya*, and obtained in marriage *Gangámbá*, the daughter of the *Dándandák*, or minister of police. From thence he repaired to *Sangamesvara*, where he received from *Sangamesvara Svámí* initiation in the tenets of the *Víra Saiva* faith. He was invited back from this place to succeed his father-in-law upon his decease in the office he had held.

After his return to *Kalyán*, his sister, who was one of his first disciples, was delivered of a son, *Chenna Basava*, who is not unfrequently confounded with his uncle, and regarded, perhaps more correctly, as the founder of the sect.

After recording these events the work enumerates various marvellous actions performed by *Basava* and several of his disciples, such as converting grains of corn to pearls—discovering hidden treasures—feeding multitudes—healing the sick, and restoring the dead to life.

Basava continued to reside at *Sangamesvara*, conversing with his disciples, and communing with the divine Essence, and he expostulated with SIVA, saying: 'By thy command have I, and thy attendant train, come upon earth, and thou hast promised to recall us to thy presence when our task was accomplished.' Then SIVA and PARVATI came forth from the *Sangamesvara Lingam*, and were visible to *Basava*, who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared in the presence of the disciples, and they praised their master, and flowers fell from the sky, and then the disciples spread themselves abroad, and made known the absorption of *Basava* into the emblem of SIVA.—MACKENZIE Collect., Vol. 2nd. Hálakanara MSS. [pp. 3—12.]

The date of the events here recorded is not particularised, but from various authorities they may be placed with confidence in the early part of the eleventh century.

The MACKENZIE Collection, from which the above is taken, contains a number of works* of a similar description in the ancient *Kanara* dialect. There are also several works of the same nature in *Telugu*, as the *Basavesvara Purána*, *Panditárádhya Charitra*, and others. Although the language of these compositions may now have become obscure or obsolete, it is not invariably so, and at any rate was once familiar. This circumstance, and the marvellous character of the legends they relate, specimens of which have been given in the above account of the founder of the sect, adapted them to the comprehension and taste of the people at large, and no doubt therefore exercised a proportionate influence. Accordingly WILKS, BUCHANAN, and DUBOIS represent the *Lingavants* as very numerous in the *Dekhan*, especially in *Mysore*, or those countries constituting ancient *Kanara*, and

* As the *Basvana Purána*, *Chenna Basava Purána*, *Prabhulinga Lild*, *Saranu Lilámrita*, *Viraktaru Kávyam*, and others, containing legends of a vast number of *Jangama* Saints and Teachers.

they are also common in *Telingana*. In Upper India there are no popular works current, and the only authority is a learned *Bhāshya*, or comment, by NILKANTHA, on the *Sūtras* of VYASA, a work not often met with, and, being in Sanskrit, unintelligible to the multitude.

The Lingayat monks are called *Vaders*, master or lord. They go about with small bells to apprise the people of their approach so that they may receive alms without solicitation on their parts. They are treated with peculiar reverence. When the guest of a Lingayat the host places his own linga on a metal tray, and the guest's feet being placed on the vessel are washed by the host, the water contained in the same being ultimately swallowed by the host and his family with great reverence.*

PARAMAHANSAS.

According to the introduction to the *Dwādasa Mahāvākya*, by a *Dandi* author, VAIKUNTHA PURI, the *Sannyāsi* is of four kinds, the *Kutichara*, *Bahūdaka*, *Hansa*, and *Paramahansa*: the difference between whom, however, is only the graduated intensity of their self-mortification and profound abstraction. The *Paramahansa* is the most eminent of these gradations, and is the ascetic who is solely occupied with the investigation of BRAHMA, or spirit, and who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety or want.

Agreeably to this definition, individuals are sometimes met with who pretend to have attained such a degree of perfection: in proof of it they go naked in all weathers, never speak, and never indicate any natural want: what is brought to them as alms or food, by any person, is received by the attendants, whom their supposed sanctity or a confederation of interest attaches to them, and by these attendants they are fed and served on all occasions, as if they were as helpless as infants. It may be supposed that, not unfrequently, there is much knavery in this helplessness, but there are many Hindus whose simple enthusiasm induces them honestly to practise such self-denial, and there is little risk in the attempt, as the credulity of their countrymen, or rather countrywomen, will in most places take care that their wants are amply supplied. These devotees are usually included amongst the *Saiva* ascetics; but it may be doubted whether the classification is correct.

“A Hindu who aims at perfection,” says Monier-Williams, “ought to go through six successive courses of austerity (*tapas*) for twelve years each, rising by degrees up to the highest of all—

* *Hindu Castes and Sects*, p. 397.

the Paramahansa, who is supposed to be wholly absorbed in meditating on Brahma and to do nothing else whatever."

The word Hansa usually means a "goose," but it is rather a fabulous bird, the vehicle of Brahmá. It is also applied to Vishnu, and means the "Supreme Vishnu." But the Paramahansa does not worship any one. He has only constantly to repeat the syllable *Om* and to assent his identity with the Supreme Spirit by saying *So ham* "I am it."

Householders address them *Namo Narayana*, to which they respond by uttering *Narayan*. The invitation to dinner is "Will *Narayana* accept alms here?" The Paramahansas do not burn their dead, but either bury the corpse or throw it into a river.

AGHORIS.

The pretended insensibility of the *Paramahansa* being of a passive nature is at least inoffensive, and even where it is mere pretence the retired nature of the practice renders the deception little conspicuous or revolting. The same profession of worldly indifference characterises the *Aghori*, or *Aghorpanthi*; but he seeks occasions for its display, and demands alms as a reward for its exhibition.

The original *Aghori* worship seems to have been that of *Devi* in some of her terrific forms, and to have required even human victims for its performance.* In imitation of the formidable aspect under which the goddess was worshipped, the appearance of her votary was rendered as hideous as possible, and his wand and water-pot were a staff set with bones and the upper half of a skull: the practices were of a similar nature, and flesh and spirituous liquors constituted, at will, the diet of the adept.

The regular worship of this sect has long since been suppressed, and the only traces of it now left are presented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even ordure and carrion. They smear their bodies also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the person, or into the houses of those who refuse to comply with their demands. They

* It may be credulity or calumny, but the *Bhils*, and other hill tribes, are constantly accused by Sanskrit writers of the eleventh and twelfth centuries as addicted to this sanguinary worship. The *Vrihat Kathá* is full of stories to this effect, the scene of which is chiefly in the *Vindhya* range. Its covert existence in cities is inferable from the very dramatic situation in *Bhavabhuti's Drama, Málati and Mádihava*, where *Mádihava* rescues his mistress from the *Aghora Ghanta*, who is about to sacrifice *Málati* at the shrine of *Chámundá* [Act V, p. 83].

also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusants; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are fortunately not numerous, and are universally detested and feared.

URDDHABAHUS, AKAS MUKHIS, AND NAKHIS.

Personal privation and torture being of great efficacy in the creed of the Hindus, various individuals, some influenced by credulity, and some by knavery, have adopted modes of distorting their limbs, and forcing them out of their natural position, until they can no longer resume their ordinary direction.

The *Urddhabáhus** extend one or both arms above their heads, till they remain of themselves thus elevated. They also close the fist, and the nails being necessarily suffered to grow make their way between the metacarpal bones, and completely perforate the hand. The *Urddhabáhus* are solitary mendicants, as are all of this description, and never have any fixed abode: they subsist upon alms; many of them go naked, but some wear a wrapper stained with ochre; they usually assume the *Saiva* marks, and twist their hair so as to project from the forehead, in imitation of the *Jatá* of SIVA.

The *Akásmukhis*† hold up their faces to the sky, till the muscles of the back of the neck become contracted, and retain it in that position: they wear the *Jatá*, and allow the beard and whiskers to grow, smearing the body with ashes: some wear coloured garments: they subsist upon alms.

The *Nakhis* are of a similar description with the two preceding, but their personal characteristic is of a less extravagant nature, being confined to the length of their finger nails, which they never cut: they also live by begging, and wear the *Saiva* marks.

A few other ascetics may be marked.

Urdhamukhis with their feet attached to the bough of a tree, hanging with their heads downwards.

Panchadhunis keep themselves surrounded by four fires.

Jalashayis keep themselves immersed in water from sunset to sunrise.

GUDARAS.

The *Gúdaras* are so named from a pan of metal which they carry about with them, and in which they have a small fire, for the purpose of burning scented woods at the houses of the persons

* *Urddhá*, above, and *Báhu*, the arm.

† *Akás*, the sky, and *Mukha*, the face.

from whom they receive alms. These alms they do not solicit further than by repeating the word *Alakh*,* expressive of the indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat stained with ochery clay. Some also wear earrings, like the *Kánphátá Jogis*, or a cylinder of wood passed through the lobe of the ear, which they term the *Khechari Mudrá*, the seal or symbol of the deity, of him who moves in the heavens.

RUKHARAS, SUKHARAS, AND UKHARAS.

The *Súkharas* are *Saiva* mendicants, distinguished by carrying a stick three spans in length: they dress in a cap and sort of petticoat stained with ochery earth, smear their bodies with ashes, and wear earrings of the *Rudráksha* seed. They also wear over the left shoulder a narrow piece of cloth dyed with ochre, and twisted, in place of the *Zannár*.

The *Rúkharas* are of similar habits and appearance, but they do not carry the stick, nor wear the *Rudráksha* earrings, but in their place metallic ones: these two classes agree with the preceding in the watchword, exclaiming *Alakh*, as they pass along; the term is, however, used by other classes of mendicants.

The *Ukharas* are said to be members of either of the preceding classes, who drink spirituous liquors, and eat meat: they appear to be the refuse of the three preceding mendicant classes, who, in general, are said to be of mild and inoffensive manners.

KANFAT YOGIS.

This class of *Siva* mendicants was founded by Guru Gorakshanath, believed by his followers to be an incarnation of *Siva*. They are so named because their ears are bored at the time of their initiation. They paint their bodies with ashes, and they have the usual transverse lines on the forehead, which are the peculiarity of the *Sivites*. They allow their hair and nails to grow without pruning. The distinguishing marks of the sect are their earrings and the phallic emblems called *nad* which are tied to their neck by woollen threads.

There are Kanfat shrines in different parts of northern India, where large numbers of them are often met with. The Kanfats sometimes enlisted in the army under Hindu Kings.†

* *A*, the negative prefix, and *Lakshma*, a mark, a distinction.

† Abridged from *Hindu Castes and Sects*, pp. 403, 404.

KARA LINGIS.

These are vagabonds of little credit; except sometimes amongst the most ignorant portions of the community, they are not often met with: they go naked, and to mark their triumph over sensual desires, affix an iron ring and chain on the male organ:* they are professedly worshippers of SIVA.

SANNYASIS, BRAHMACHARIS, AND AVADHUTAS.

Although the terms *Sannyási* and *Vairági* are, in a great measure, restricted amongst the *Vaishnavas* to peculiar classes, the same limit can scarcely be adopted with regard to the *Saivas*. All the sects, except the *Samyogi Atits*, are so far *Sannyási*, or excluded from the world, as not to admit of married teachers, a circumstance far from uncommon, as we have seen amongst the more refined followers of VISHNU. Most of the *Saiva* sects, indeed, are of a very inferior description to those of the *Vaishnavas*.

Besides the individuals who adopt the *Danda Grahana*, and are unconnected with the *Dasnámis*, there is a set of devotees who remain through life members of the condition of the *Brahmachári*, or student:† these are also regarded as *Sannyasis*, and where the term is used in a definite sense, these twelve kinds, the *Dandis*, *Brahmacháris*, and ten *Dasnámi* orders are implied. In general, however, the term, as well as *Avadhúta*, or *Avdhauta*, and *Alakhnámi*, express all the *Saiva* classes of mendicants, except perhaps the *Jogis*.

NAGAS.

The *Saiva Sannyásis* who go naked are distinguished by this term. They smear their bodies with ashes, allow their hair, beards, and whiskers to grow, and wear the projecting braid of hair, called the *Játá*; like the *Vairági Nágas*, they carry arms, and wander about in troops, soliciting alms, or levying contributions. The *Saiva Nágas* are chiefly the refuse of the *Dandi* and *Atit* orders, or men who have no inclination for a life of study or business: when weary of the vagrant and violent habits of the

* These ascetics were the persons who attracted the notice of the earlier travellers, especially BERNIER and TAVERNIER. They were more numerous then, probably, than they are at present, and this appears to be the case with most of the mendicants who practiced on the superstitious admiration of the vulgar.

† The *Dirghakála Brahmacharyam*, or protracted period of studentship, is however amongst the acts enumerated in various authorities of indisputable character, as those which are prohibited in the *Kali* age.

Nāga, they re-enter the better disposed classes, which they had first quitted. The *Saiva Nāgas* were very numerous in many parts of India, though less so in British territory than in any other: they were formerly in great numbers in *Bündelkhand*,* and HIMMET BAHADUR was a pupil of one of their Mahants, RAJENDRA GIR, one of the lapsed *Dasnāmi* ascetics. These *Nāgas*, are the particular opponents of the *Vairāgi Nāgas*, and were, no doubt, the leading actors in the bloody fray at *Haridwār*,† which had excluded the *Vaishnavas* from the great fair there, from 1760, till the British acquired the country. The leader of the *Saiva* party was called DHOKAL GIR, and he, as well as the spiritual guide of HIMMET BAHADUR, was consequently of the *Dasnāmi* order, which would thus seem to be addicted to violent and war-like habits. With respect to the sanguinary affray at *Haridwār*, in which we are told eighteen thousand *Vairāgis* were left dead on the field, there is a different legend current of the origin of the conflict from that given in the Researches, but neither of them is satisfactory not indeed is any particular cause necessary, as the opposite objects of worship, and the pride of strength and numbers, and consequent struggle for pre-eminence are quite sufficient to account for the dispute.

Nagas carrying arms have now disappeared.

SAKTAS.

The worshippers of the SAKTI, the power or energy of the divine nature in action, are exceedingly numerous amongst all classes of Hindus.‡ This active energy is, agreeably to the spirit of the mythological system, personified, and the form with which it is invested, considered as the especial object of veneration, depends upon the bias entertained by the individuals towards the adoration of VISHNU or SIVA. In the former case the personified *Sakti* is termed LAKSHMI, or MAHA LAKSHMI, and in the latter,

* A party of them attacked Colonel GODDARD's troops in their march between *Doraval* and *Herapur*, the assailants were no more than four or five hundred, but about two thousand hovered about the rear of the army: they are called *Pandārams* in the narrative, but were evidently *Saiva Nagas*. PENNANT's *Hindustan*, 2, 192. The *Vindicator of the Hindus*, speaking of them, observes, that they often engage in the rival contests of the Indian Chiefs, and, on a critical occasion some years ago, six thousand of them joined the forces of the Mahratta Chief SINDIAH, and enabled him, with an equal number of his own troops, to discomfit an army of thirty thousand men, headed by one of his rebellious subjects.

† As. Res. II, 455. It may be observed, that a very accurate account is given in the same place of the general appearance and habits of the *Saiva Sannyāsīs* and *Jogīs*, the *Vaishnava Vairāgis*, and *Udāsīs* of *Nānakshāh*. The term *Gosāin*, as correlative to *Sannyāsi*, is agreeable to common usage, but, as has been elsewhere observed, is more strictly applicable to very different characters.

‡ It has been computed, that of the Hindus of Bengal at least three-fourths are of this sect: of the remaining fourth, three parts are *Vaishnavas*, and one *Saivas*, &c.

PARVATI, BHAVANI, or DURGA. Even SARASVATI enjoys some portion of homage, much more than her lord, BRAHMA, whilst a vast variety of inferior beings of malevolent character and formidable aspect receive the worship of the multitude. The bride of SIVA however, in one or other of her many and varied forms, is by far the most popular emblem in Bengal and along the Ganges.

The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the *Vedas*, in which the *will or purpose to create* the universe is represented as originating from the creator, and co-existent with him as his bride, and part of himself. Thus in the *Rig-Veda* it is said "That divine spirit breathed without afflation, single with (*Svadhā*) her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed,"* and the *Sāma Veda*, speaking of the divine cause of creation, says, "He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced."† In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of *wish* or *will* in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parent, and then created beings were produced. Thus this first manifestation of divine power is termed *Ichchhārūpa*, personified desire, and the creator is designated as *Svechchhāmaya*,‡ united with his own will, whilst in the *Vedānta* philosophy, and the popular sects, such as that of KABIR, and others, in which all created things are held to be illusory, the *Sakti*, or active will of the deity, is always designated and spoken of as *Máyá* or *Mahámáyá*, original deceit or illusion.§

* As. Res. VIII, 393 [Colebrooke's Essay's. London: 1858, p. 17. Müller's History of Anc. Sansk. Lit., p. 560 ff. Rig Veda X, 129].

† As. Res. VIII, 420 [Colebrooke's Essays, p. 37. Brihad Arany. Up. I, 4, 3].

‡ Thus, in the *Brahma Vaivartta Purana*, which has a whole section dedicated to the manifestations of the female principle, or a *Prakriti Khanda*:

"The Lord was alone invested with the Supreme form, and beheld the whole world, with the sky and regions of space, a void. Having contemplated all things in his mind, he, without any assistant, began with the will to create all things,—He, the Lord, endowed with the wish for creation."

§ So also in the authority last quoted:

"She (*Prakriti*) one with *Brahma* is *Máyá*, eternal, everlasting;" and in the *Kālikā Purāna Prakriti* is termed "Inherent *Máyá*, because she beguiles all beings."

Another set of notions of some antiquity which contributed to form the character of the *Sakti*, whether general or particular, were derived from the *Sāṅkhya* philosophy. In this system nature, *Prakṛiti*, or *Mūla Prakṛiti*, is defined to be of eternal existence and independent origin, distinct from the supreme spirit, productive though no production, and the plastic origin of all things, including even the gods. Hence *Prakṛiti* has come to be regarded as the mother of gods and men, whilst as one with matter, the source of error, it is again identified with *Māyā*, or delusion, and as co-existent with the supreme as his *Sakti*, his personified energy, or his bride.*

These mythological fancies have been principally disseminated by the *Purāṇas*, in all which *Prakṛiti*, or *Māyā*, bears a prominent part. The aggregate of the whole is given in the *Brahma Vaivartta Purāṇa*, one section of which, the *Prakṛiti Khanda*, is devoted to the subject, and in which the legends relating to the principal modifications of the female principle are narrated.

According to this authority, BRAHMA, or the supreme being, having determined to create the universe by his superhuman power, became twofold, the right half becoming a male, the left half a female, which was *Prakṛiti*. She was of one nature with BRAHMA. She was illusion, eternal and without end: as is the soul, so is its active energy; as the faculty of burning is in fire.† In another passage it is said, that KRISHNA, who is in this work identified with the Supreme, being alone invested with the divine nature, beheld all one universal blank, and contemplating creation with his mental vision, he began to create all things by his own will, being united with his will, which became manifest as MULA PRAKRITI.‡ The original PRAKRITI first assumed five forms§—DURGA the bride, *Sakti*, and *Māyā*, of SIVA, LAKṢMI the bride, *Sakti* and *Māyā* of VISHNU, SARASWATI the same of BRAHMA, or in the *Brahma Vaivartta Purāṇa*, of HARI, whilst the next, SAVITRI

* In the *Gītā* [VII, 4] *Prakṛiti* is identified with all the elementary predicates of matter:

"This, my *Prakṛiti*, is inherently eight-fold, or earth, water, fire, air, ether, mind, intellect, individuality."

So also the *Kūrma Purāṇa* (Chapter 12):

"His Energy, being the universal form of all the world, is called *Māyā*, for so does the Lord, the best of males and endowed will illusion, cause it to revolve. That *Sakti*, of which the essence is illusion, is omniform and eternal, and constantly displays the universal shape of *Mahēsa*."

† "He, by the power of YOGA, became himself in the act of creation two-fold; the right half was the male, the left was called *Prakṛiti*." [1, 9. See Aufrecht, Catal. I, p. 28, a.]

‡ "From the wish which was the creative impulse of *Sṛi Krishna*, endowed with his will, she, *Mūla Prakṛiti*, the supreme, became manifest." [ibid. sl. 12.]

§ "And she (the *Mūla Prakṛiti*,) became in the act of creation five-fold by the will of the Supreme." [sl. 13.]

is the bride of BRAHMA. The fifth division of the original *Prakriti*, was RADHA, the favourite of the youthful KRISHNA, and unquestionably a modern intruder into the Hindu Pantheon.

Besides these more important manifestations of the female principle, the whole body of goddesses and nymphs of every order are said to have sprung from the same source, and indeed every creature, whether human or brutal, of the female sex, is referred to the same principle, whilst the origin of males is ascribed to the primitive *Purusha*, or male. In every creation of the universe it is said the MULA PRAKRITI assumes the different gradations of *Ansarūpini*, *Kalārūpini*, *Kalānsarūpini*,* or manifest herself in portions, parts, and portions of parts, and further sub-divisions. The chief *Ansas* are, besides the five already enumerated, GANGA, TULASI, MANASA, SHASHTHI, or DEVASENA, MANGALACHANDIKA, and KALI;† the principal *Kalás* are SWAHA, SWADHA, DAKSHINA, SWASTI, PUSHTI, TUSHTI, and others, most of which are allegorical personifications, as *Dhriti*, Fortitude, *Pratishthá*, Fame, and *Adharma*, Wickedness, the bride of *Mṛityu*, or Death. ADITI, the mother of the gods, and DITI, the mother of the Demons, are also *Kalás* of PRAKRITI. The list includes all the secondary goddesses. The *Kalānsas* and *Ansānsas*, or sub-divisions of the more important manifestations, are all womankind, who are distinguished as good, middling, or bad, according as they derive their being from the parts of their great original in which the *Satya*, *Rajas*, and *Tamo Guna*, or property of goodness, passion, and vice predominates. At the same time as manifestations of the great cause of all they are entitled to respect, and even to veneration: whoever, says the *Brahma Vaivartta Purána*, offends or insults a female, incurs the wrath of PRAKRITI, whilst he who propitiates a female, particularly the youthful daughter of a *Brahman*, with clothes, ornaments and perfumes, offers worship to PRAKRITI herself. It is in the spirit of this last doctrine that one of the principal rites of the *Sáktas* is the actual worship of the daughter or wife of a *Brahman*, and leads with one branch of the sect at least to the introduction of gross impurities. But besides this derivation of PRAKRITI, or SAKTI, from the Supreme, and the secondary origin of all female nature, from her, those who adopt her as their especial divinity employ the language invariably addressed towards the preferential object of worship in every sect, and contemplate her as comprising all existence in her essence. Thus she is not only declared to be one with the male deity, of whose energy some one of her manifestations is the type,

* "In every creation of the universe the *Devī*, through divine *Yoga*, assumes different forms, and becomes *Ansarūpá*, *Kalārūpá*, and *Kalānsarūpá*, or *Ansānsarūpá*."

† [and VASUNDHARA. See Aufrecht, 1. 1., p. 23, b.]

as DEVI with SIVA, and LAKSHMI with VISHNU; but it is said, that she is equally in all things, and that all things are in her, and that besides her there is nothing.*

Although the adoration of PRAKRITI or SAKTI is, to a certain extent, authorised by the *Purānas*, particularly the *Brahma Vaivartta*, the *Skanda*, and the *Kālikā*, yet the principal rites and formulæ are derived from an independent series of works known by the collective term of *Tantras*. These are infinitely numerous, and in some instances of great extent; they always assume the form of a dialogue between SIVA and his bride, in one of her many forms, but mostly as UMA and PARVATI, in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These he explains at length, and under solemn cautions that they involve a great mystery on no account whatever to be divulged to the profane.

The followers of the *Tantras* profess to consider them as a fifth *Veda*, and attribute to them equal antiquity and superior authority.† The observances they prescribe have, indeed, in Bengal almost superseded the original ritual. The question of their date is involved in considerable obscurity. From the practices described in some of the *Purānas*, particularly that of the *Dikshā* or rite of initiation, in the *Agni Purāna*, from the specification of formulæ comprising the mystical monosyllables of the *Tantras* in that and other similar compilations, and from the citation of some of them by name in different *Paurānic* works,‡ we must conclude that some of the *Tantras* are prior to those authorities. But the date of the *Purānas* themselves is far from determined, and whilst some parts of them may be of considerable antiquity, other portions of most, if not of all, are undoubtedly subsequent to the

* Thus in the *Kāst Khānda* :

"Thou art predicated in every prayer—*Brahma* and the rest are all born from thee. Thou art one with the four objects of life, and from thee they come to fruit. From thee this whole universe proceeds, and in thee, asylum of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, thou art in the *Sakti* form, and except thee nothing has ever been."

† Thus, in the *Siva Tantra*, SIVA is made to say :

[See Aufrecht, Catal. I, p. 91.]

"The five Scriptures issued from my five mouths, and were the east, west, south, north and upper. These five are known as the paths to final liberation. There are many Scriptures, but none are equal to the Upper Scripture." *Kulhika Bhatta*, commenting on the first verse of the second chapter of *Manu*, says: the *Śruti* is two-fold—*Vaidika* and *Tāntrika*.

‡ As in the *Kurma Purāna* the *Kapāla*, *Bhairava*, *Vāma* and *Yāmala*, and the *Pāñcharātra* in the *Varāha*: we have also a number mentioned in the *Sankara Vijaya*, of both *Anandagiri* and *Mādhava*, as the *Siva Gītā*, *Siva Samhitā*, *Rudra Yāmala*, and *Siva Rahasya*. It is also said in *Anandagiri's* work, that the *Brahmanas* were cursed by *Gāyatri*, to become *Tāntrikas* in the *Kālī* age:

"She being angry said to them: in the *Kālī* age, after abandoning the *Veda* ritual, become followers of the *Tāntrika* observances."

tenth century of the Christian era. It is not unlikely, however, that several of the *Tantras* are of earlier composition, especially as we find the system they inculcate included by ANANDAGIRI, in his life of SANKARACHARYA, amongst the heterodoxies which that Legislator succeeded in confuting. On the other hand there appears no indication of *Tantrika* notions in the *Mahābhārat*, and the name of *Tantra*, in the sense of a religious text book, does not occur in the vocabulary of AMARA SINHA. It may therefore be inferred, that the system originated at some period in the early centuries of Christianity, being founded on the previous worship of the female principle, and the practices of the *Yoga* with the *Mantras*, or mystical formulæ of the *Vedas*. It is equally certain that the observances of the *Tantras* have been carried to more exceptionable extremes in comparatively modern times; and that many of the works themselves are of recent composition. They appear also to have been written chiefly in Bengal and the Eastern districts, many of them being unknown in the West and South of India, and the rites they teach having there failed to set aside the ceremonies of the *Vedas*, although they are not without an important influence upon the belief and the practices of the people.

The *Tantras* are too numerous to admit in this place of their specification, but the principal are the *Syámá Rahasya*, *Rudra Yāmala*, *Mantra Mahodadhi*, *Sáradá Tilaka*, and *Káliká Tantra*, whilst the *Kulachudámáni*, *Kulárnava*, and similar works, are the chief authorities of one portion of the *Sáktas*, the sect being divided into two leading branches, the *Dakshinácháris* and *Vámacháris*, or followers of the right hand and left hand ritual.

DAKSHINAS, OR BHAKTAS.

When the worship of any goddess is performed in a public manner, and agreeably to the *Vaidik* or *Paurānic* ritual,* it does not comprehend the impure practices which are attributed to a different division of the adorers of SAKTI, and which are particularly prescribed to the followers of this system. In this form it is termed the *Dakshina*, or right hand form of worship.† The only observance that can be supposed to form an exception to the general character of this mode is the *Bali*, an offering of

* The peculiarities of this sect are described in the *Dakshinachara Tantra Rāja*, a modern summary of the system, by *Kasinath*: according to this authority: "The ritual declared in the *Tantras* of the *Dakshinacharas* is pure and conformable to the *Vedas*."

† "The *Vāma* ritual, although declared by me, was intended for *Sudras* only. A *Brahman*, from receiving spirituous liquor, forfeits his Brahmanical character—let it not be done—let it not ever be done. Goddess, it is brutality, never let it be practiced."

blood, in which rite a number of helpless animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling with the fists the poor animal to death: at other times blood only is offered without injury to life. These practices, however, are not considered as orthodox, and approach rather to the ritual of the *Vámácháris*,* the more pure *Bali* consisting of edible grain, with milk and sugar. Animal victims are also offered to DEVI, in her terrific forms only, as KALI or DURGA. The worship is almost confined to a few districts; and, perhaps, is carried to no great extent.

Although any of the goddesses may be objects of the *Sákta* worship, and the term *Sákta* comprehends them all, yet the homage of the *Sáktas* is almost restricted to the wife of SIVA, and to SIVA himself as identified with his consort.† The sect is in fact a ramification from the common *Saiva* stock, and is referred to SIVA himself as its institutor. In the *Tantras*, as has been noticed, he appears as its professor, expounding to PARVATI the mantras, tenets, and observances of the *Sákta* worship, whether of the right or left hand description.

The worship of DEVI, thus naturally resulting from the works on which the *Sákta* doctrines are founded, is one of considerable antiquity and popularity. Laying aside all uncertain and fabulous testimony, the adoration of *Vindhyá Vásini*, near *Mirzapur*,‡ has existed for more than seven centuries, and that of *Jválámukhi* at *Nagarkot* very early attracted Mohammedan persecution.§ These places still retain their reputation, and are the objects of pilgrimage to devout Hindus. On the eighth of

* "The *Bali* is of two kinds, *Rájasa* and *Sattvika*; the first consists of meat, and includes the three kinds of flesh; the second of pulse and rice-milk, with the three sweet articles, (ghee, honey, and sugar,) let the *Brahman*, always pure, offer only the *Sattvika Bali*."

The *Brahmavaivartta* also observes: "The animal sacrifices, it is true, gratify DURGA; but they, at the same time, subject the sacrificer to the sin which attaches to the destroyer of animal life. It is declared by the *Vedas*, that he who slays an animal is hereafter slain by the slain."

† "The joint form of SIVA and SAKTI is to be worshipped by the virtuous. Whoever adores SAKTI, and offers not adoration to SIVA, that *Mantrika* is diseased: he is a sinner, and hell will be his portion." For it appears that some of the *Sáktas* elevate the SAKTI above the SAKTIMAN, or deity: thus the *Vámis*, in the *Sanhara Vijaya*, say:

"SAKTI gives strength to SIVA, without her he could not stir a straw. She is, therefore, the cause of SIVA."

And again: "of the two objects which are eternal the greater is the SAKTI."

‡ It is frequently mentioned in the *Vrihat Kathá*; the age of which work is ascertained to be about seven centuries. *Nagarkot* was taken by FÍROZ the 3rd, in 1360 (Dow, 2, 55), at which time the goddess *Jválámukhi* was then worshipped there.

§ For a full account of both the work of Mr. WARD may be advantageously consulted—II, 89 to 96, and 125 to 131.

the dark fortnight of *Chaitra* and *Kártik* in particular a numerous assemblage of pilgrims takes place at them.

The adoration of KALI, or DURGA, is however particularly prevalent in Bengal, and is cultivated with practices scarcely known in most other provinces. Her great festival, the *Dasahara*, is in the West of India marked by no particular honors, whilst its celebration in Bengal occupies ten days of prodigal expenditure. This festival, the *Durgá Pújá*, is now well-known to Europeans, as is the extensive and popular establishment near Calcutta, the temple of KALI at *Kálí Ghát*. The rites observed in that place, and at the *Durgá Pújá*, however, almost place the *Bengali Sáktas* amongst the *Vámácháris*, notwithstanding the rank assigned them in the *Dakshináchári Tantrarāja*, which classes the *Gauras* with the *Keralas* and *Kashmirians*, as the three principal divisions of the purer worshippers of SAKTI.

VAMIS, OR VAMACHARIS.

The *Vámis* mean the left hand worshippers, or those who adopt a ritual contrary to that which is usual, and to what indeed they dare publicly avow.* They worship DEVI, the *Sakti* of SIVA, but all the goddesses, as LAKSHMI, SARASVATI, the *Mátris*, the *Náyikás*, the *Yoginis*, and even the fiend-like *Dákinis* and *Sákinis*, are admitted to a share of homage. With them, as well as with the preceding sect, SIVA is also an object of veneration, especially in the form of BHAIRAVA, with which modification of the deity it is the object of the worshipper to identify himself.†

The worship of the *Vámácháris* is derived from a portion of the *Tantras*: it resolves itself into various subjects, apparently into different sects, of which that of the *Kaula*, or *Kulina*, is declared to be pre-eminent.‡ The object of the worship is, by the reverence of DEVI or SAKTI, who is one with SIVA, to obtain supernatural powers in this life, and to be identified after death with SIVA and SAKTI.

* The following verse is from the *Syámá Rahasya*:

“Inwardly *Sáktas*, outwardly *Saivas*, or in society nominally *Vaishnavas*, the *Kaulas* assuming various forms, traverse the earth.”

† “I am *Bhairava*, I am the omniscient, endowed with qualities. Having thus meditated, let the devotee proceed to the *Kula* worship.”—*Syámá Rahasya*.

‡ “The *Vedas* are pre-eminent over all works, the *Vaishnava* sect excels the *Vedas*, the *Saiva* sect is preferable to that of VISHNU, and the right hand SAKTA to that of SIVA—the left hand is better than the right hand division, and the *Siddhánta*, is better still—the *Kaula* is better than the *Siddhánta*, and there is none better than it.”—*Kulárnavá*. The words *Kaula* and *Kulina* are both derivatives from *Kula*, family; and the latter is especially applied to imply of good or high family: these terms have been adopted to signify, that those who follow this doctrine are not only of one, but of an exalted race.

According to the immediate object of the worshipper is the particular form of worship; but all the forms require the use of some or all of the five *Makáras*,* *Mánsa*, *Matsya*, *Madya*, *Maithuna*, and *Mudrá*, flesh, fish, wine, women, and certain mystical gesticulations. Suitable *Mantras* are also indispensable, according to the end proposed, consisting of various unmeaning monosyllable combinations of letters of great imaginary efficacy.†

Where the object of the ceremony is to acquire an interview with and control over impure spirits, a dead body is necessary. The adept is also to be alone, at midnight, in a cemetery or place where bodies are burnt or buried, or criminals executed: seated on the corpse he is to perform the usual offerings, and if he does so without fear, the *Bhútas*, the *Yoginis*, and other male or female goblins become his slaves.

In this, and many of the observances practised, solitude is enjoined; but all the principal ceremonies comprehend the worship of SAKTI, and require for that purpose the presence of a female as the living representative and the type of the goddess. This worship is mostly celebrated in a mixed society, the men of which represent *Bhairavas* or *Viras*, and the women *Bhairavis* and *Náyikás*. The SAKTI is personated by a naked female, to whom meat and wine are offered, and then distributed amongst the assistants, the recitation of various *Mantras* and texts, and the performance of the *Mudrá*, or gesticulations with the fingers, accompanying the different stages of the ceremony, and it is terminated with the most scandalous orgies amongst the votaries.‡ The ceremony is entitled the *Sri Chakra*, or *Purnábhisheka*, the Ring, or Full Initiation.

* They are thus enumerated in the *Syámá Rahasya* :

“Wine, flesh, fish, *Mudrá*, and *Maithuna*, are the five-fold *Makára*, which takes away all sin.” [See also *Pránatoshaní*, Calc. edition, p. 277, a.]

† Many specimens might be given, but one will be here sufficient. It is the combination H and S as ह्रस्व, and is one of the very few to which any meaning is attempted to be given: it is called the *Prásáda Mantra*, and its virtues and import are thus described in the *Kulárnava* [chapter 3] :

“He who knows the excellent *Prásáda Mantra*, that was promulgated by the fifth *Veda*, (the *Tantras*) and which is the supreme form of us both, he is himself SIVA: this *Mantra* is present in all beings that breathe, from SIVA to a worm, and exists in states of expiration and inspiration.” The letter H is the expired, and S the inspired letter, and as these two acts constitute life, the *Mantra* they express is the same with life: the animated world would not have been formed without it, and exists but as long as it exists, and it is an integral part of the universe, without being distinct from it, as the fragrance of flowers, and sweetness of sugar, oil of Sesamum seed, and SAKTI of SIVA. He who knows it needs no other knowledge—he who repeats it need practice no other act of adoration. The authority quoted contains a great deal more to the same purpose.

‡ It seems to be necessary to show that the charge is not altogether unfounded, I shall subjoin the leading rites of the *Sakti Sodhana*, or *Sri Chakra*, as they are prescribed in the *Devi Rahasya*, a section of the *Rudra Yámala*.

The occurrence of these impurities is certainly countenanced by the texts, which the sects regard as authorities, and by a very general belief of their occurrence. The members of the sect are enjoined secrecy, which, indeed, it might be supposed they would observe on their own account, and, consequently, will not acknowledge their participation in such scenes. They will not, indeed, confess that they are of the *Sákta* sect, although their reserve in this respect is said, latterly, to be much relaxed. It is contrary, however, to all knowledge of the human character, to admit the possibility of these transactions in their fullest extent; and, although the worship of the *SAKTI*, according to the above outline, may be sometimes performed, yet there can be little doubt of its being practised but seldom, and then in solitude and secrecy. In truth, few of the ceremonies, there is reason to believe, are ever observed; and, although the *Chakra* is said to be not uncommon, and by some of the zealous *Sáktas* it is scarcely concealed, it is usually nothing more than a convivial party, consisting of the members of a single family, or at which men only are assembled, and the company are glad to eat flesh and drink spirits,* under the pretence of a religious observance. In justice to the doctrines of the sect, it is to be observed that these practices, if instituted merely for sensual gratification, are held

SAKTI SODHANA.

The object of the ceremony should be either :

“ A dancing girl, a female devotee, a harlot, a washerwoman, or barber's wife, a female of the *Bráhmanical* or *Súdra* tribe, a flower girl, or a milk maid.” It is to be performed at midnight, with a party of eight, nine, or eleven couple, as the *Bhairavas* and *Bhairavis*.

Appropriate *Mantras* are to be used, according to the description of the person selected for the *Sakti*, who is then to be worshipped, according to prescribed form : she is placed disrobed, but richly ornamented, on the left of a circle (*Chakra*) described for the purpose, with various *Mantras* and gesticulations, and is to be rendered pure by the repetition of different formulas.

Being finally sprinkled over with wine, the act being sanctified by the peculiar *Mantra*,

मन्त्रेणानेन देवेश कामिनीमभिषिञ्चयेत् ॥

The *Sakti* is now purified, but if not previously initiated, she is to be further made an adept by the communication of the radical *Mantra* whispered thrice in her ear, when the object of the ceremony is complete :

The finale is what might be anticipated, but accompanied throughout with *Mantras* and forms of meditation suggesting notions very foreign to the scene.

* The zeal that is prescribed might suit some more civilized associations :

Let him pledge the wine cup again and again,
Till he measures his length on the ground.
Let him rise and once more the goblet drain,
And with freedom for aye, from a life of pain,
Shall the glorious feat be crowned.

to be as illicit and reprehensible as in any other branch of the Hindu faith.*

The followers are considered as very numerous, especially amongst the Brahmanical tribe: all classes are however admissible, and are equal and alike at the ceremonies of the sect. In the world† they resume their characteristic distinctions, and wear the sectarial marks, and usually adopt the outward worship of any other division, whether orthodoxical or heretical. When they assume particular insignia, they are a semi-circular line or lines on the forehead, of red saunders or vermillion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose. They use a rosary of *Rudrāksha* seeds, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse, or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

ADDITIONAL REMARKS ON SAKTI WORSHIP.

The following description of it is given by Mr. J. N. Bhattacharya, President of the College of Pandits, Nadiya:

"The word Sakti literally means 'energy' or 'power.' The essence of the Sakti cult is the worship of the female organ of generation. According to a text of the Tantras, the best form of Sakti worship is to adore a naked woman, and it is said that some Tantrics actually perform their daily service in their private chapels, by placing before them

* The *Kulārṇava* has the following and many similar passages; they occur constantly in other *Tantras*:

"Many false pretenders to knowledge, and who have not been duly initiated, pretend to practise the *Kaula* rites; but if perfection be obtained by drinking wine, independently of my commands, then every drunkard is a saint: if virtue consist in eating flesh, then every carnivorous animal in the world is virtuous: if eternal happiness be derived from sexual intercourse, then all beings will be entitled to it: a follower of the *Kula* doctrine is blameless in my sight, if he reproves those of other creeds who quit their established observances—those of other sects who use the articles of the *Kaula* worship, shall be condemned to repeated generations as numerous as the hairs of the body."—In fact, the texts of *Manu* are taken as authorities for the penance to be performed for the crimes of touching, smelling, looking at, or tasting the forbidden articles, except upon religious occasions, and when they are consecrated by the appropriate texts.

It is only to be added, that if the promulgators of these doctrines were sincere, which is far from impossible, they must have been filled with a strange phrenzy, and have been strangely ignorant of human nature.

† "Whilst the *Bhairavi Tantra* is proceeding, all castes are *Brahmans*—when it is concluded, they are again distinct." *Syāmā Rahasya*. According to WARD, such of them as avow their creed, leading at the same time a mendicant life, are termed *Vyaktāvadhittas*, or they who are openly free from restraints: those who conceal their creed and observe its practices in privacy are termed *Guptāvadhittas*, the liberated in secret. II, 296.

a female completely divested of her clothing. The following are used as substitutes :—

“ 1. The Yantra, or triangular plate of brass or copper, kept among the penates of every Tantric Brahman.

“ 2. A triangle painted on a copper disk. The naked female, the Yantra, and the painted triangle are worshipped only in private services. In public the Tantric offers his adoration to the naked image of a female deity called by various names, such as Kálí, Nara, &c., and usually made to stand on the breast of a half-sleeping image of Siva in a similar state of nudity. The true nature of such images is not generally known, though it is defined in unmistakeable terms in the Dhyān or formula for contemplating the goddess Kálí. What is the real meaning cannot possibly be explained here. Those inclined to dive into such filth must study the ritual for Kali worship.”*

“ Some of the Saktas perform their worship in exactly the same manner as the Vaishnavas. They do not offer wine to their goddess, and, to avoid even the semblance of bloodshed, they conduct their ritual without any kind of red flower or any stuff of blood colour like red sandalwood. The majority of the respectable Saktas are Dakshinacháris, and though they do not avoid red flowers and red sandalwood, they offer neither wine nor flesh meat to the deity.”

“ *Sectarial Marks.*—The Kowls usually betray their cult by painting their foreheads with vermilion dissolved in oil. The tint of blood being their favourite colour, they wear either scarlet silk, or cotton cloth dyed with ochre. The mark on the forehead of a Bámachári consists of three transverse lines painted with the charcoal of the sacred fire, dissolved in *ghi*. The Dakshinacháris have generally a perpendicular streak in the central part of the forehead, the colouring material being either a paste of sandalwood, or a solution in *ghi* of charcoal obtained from a Hom-fire. All classes of Saktas wear a necklace of Rudrika seeds like the Saivas.”*

The Tantras.—Monier Williams says :

The Tantras are the bible of Sáktism. Like the Puránas, they are sometimes called a fifth Veda. Agama, too, is a common name. Sometimes the authorship is attributed to Dattátreya, but the general opinion is that they were revealed by Siva alone. They are said to be 64 in number without counting a large collection of works of a Tantrik character and Sáкта tendency. As a general rule, they are written in the form of a dialogue between Siva and his wife.

Whole Tantras teach nothing but various methods of making use of spells for acquiring magical power. Some give collections of charms for making people enamoured, for destroying enemies and rivals, for producing or preventing diseases, for curing blindness, for injuring crops. Others confine themselves to an explana-

* *Hindu Castes and Sects*, pp. 407-412. Abridged.

tion of the Yantras, Bijas, and Mudrás (intertwining of the fingers).

Full as the above works are of doubtful symbolism, they are not all necessarily full of impure allusions, though the teaching contained in the best of them unquestionably tends towards licentiousness.

THE VAMACHARIS.

The following description of this sect is abridged from Sir Monier Williams:—

In Saktism we are confronted with the worst results of the worst superstitious ideas that have ever disgraced and degraded the human race. It is by offering to women the so-called homage of sensual love and carnal passion, and by yielding free course to all the grosser appetites, wholly regardless of social rules and restrictions, that the worshippers of the female power (Sakti) in Nature seek to gratify the goddess representing that power, and through her aid to acquire supernatural faculties, and even ultimately to obtain union with the Supreme Being. Incredible as it may appear, these so-called worshippers actually affect to pride themselves on their debasing doctrines, while they maintain that their creed is the grandest of all religions, because to indulge the grosser appetites and passions, with the mind fixed on union with the Supreme Being, is believed to be the highest of all pious achievements. Indeed, according to the distorted ideas and perverted phraseology of the sect, all who are uninitiated into this system are styled 'beasts' (pasu), the initiated being called Siddha, 'the perfect ones.'

The rite of initiation (Diksha) must be performed by a proper guru, or teacher, who does little more than impart a knowledge of certain mystic texts and syllables to the candidate, but the rite ought never to take place unless moon, planets, and stars are favourable.

The principal rites, or rather orgies of Sakti worshippers take place in secret and with closed doors. This secrecy is strictly in accordance with Tantric precept.

Hence no one who has been initiated into the practices of the sect can be persuaded to speak of them to the uninitiated. Probably the spread of education and the influence exercised by Christian men and women throughout India are gradually operating to abolish all the grosser forms of Saktism, as they have already helped to do away with Sati, female infanticide, human sacrifices, and other monstrous evils. Still, it is well-known that, even in the present day, on particular occasions, the adherents of the sect go through the whole ceremonial in all its revolting entirety. When such occasions occur, a circle is formed of men and women seated side by side without respect of caste or relationship. Males and females are held for the particular occasion to be forms of Siva and his wife respectively, in conformity with the doctrine propounded in one of the Tantras, when Siva addressing his wife says: 'All men have my form and all women have thy form, any one who recognises any distinction of caste in the mystic circle (chakra) has a foolish soul.'

The *Mátrika-bheda Tantra* (quoted by Dr. Rajendralala Mitra) makes Siva address his own wife thus: "O sweet-speaking goddess, the salvation of Brahmans depends on drinking wine. I impart to you a great truth, O mountain-born, when I say that the Brahman who devotes himself to drinking and its accompaniments, forthwith becomes a Siva. There is not the least doubt about this."

In short, the drinking of spirituous liquors, is as much an essential part of the *Sákta* ceremonial as the drinking of Soma juice was of the Vedic sacrifices.

Nor can there be any doubt that at one time the drinking of wine and spirituous liquors was prevalent all over India. Some of the gods were supposed to set the example—notably Siva with his wife Durgá, and Balaráma, elder brother of Krishna, with his wife Revatí,—and we find that one of the products of the ocean when churned by the gods and demons was Surá, or spirit distilled from rice, and that one of the seven seas encircling the earth was believed to be composed entirely of this liquor. Drunkenness in fact became such an evil that to remedy it a kind of temperance movement appears to have been eventually organised, leading to a complete reaction to the other extreme of total abstinence. Hence we find that in Manu's time the penalty for drinking spirits was to commit suicide by drinking them when in a boiling state (xi. 91).

In the same way the eating of meat was once universal in India; cows were sacrificed and the flesh eaten, especially at *Sráddhas*, when the aroma of beef was thought to be an excellent aliment for the spirits of the dead.

The fifth act of the *Sákta* ceremonial—the union of the actual man and woman—is held to be the most important of all. In the minds of some it is supposed to symbolize a great cosmical mystery—the production of the universe though the union of *Purusha* and *Prakriti*—a mystery constantly kept before the mind by the worship of the two stone symbols *Linga* and *Yoni*.

'The only salvation,' says a *Tantra*, 'is that which results from spirituous liquors, meat, and cohabitation with women.'

'The holy circle (*sri-chakra*) or meeting of the members of the sect on solemn occasions, (represented by a mystical diagram) is said to be the door to the highest form of salvation—complete union with the Supreme Being (*sáyujya mukti*).'

A translation of a *Tantra*, published in Calcutta in 1887, contains directions unutterably vile; yet they are said to "give emancipation even when one is immersed in sensuality."

Elsewhere it is said:—

"He who practises *Yoni-Mudrá* is not polluted by sin, were he to murder a thousand Brahmans or kill all the inhabitants of the three worlds.

"Were he to kill his Guru or drink wine, or commit theft, or violate the bed of his Guru, he is not to suffer for any of these transgressions."

Besides the five so-called ceremonial acts performed by Sáktaś at their secret meetings, there are six other methods of propitiating the goddess with a view to acquire superhuman powers (siddhi)—namely, by the use of Mantras, Bijas (or Vijas), Yantras, Kevacas, Nyásas, Mudrás.*

One of the saddest features of the case is that there are educated Hindus, who, instead of seeking to uproot such disgraceful practices, endeavour to defend them.

The late Swami Vivekananda gave the following scathing rebuke to the men guilty of such practices :

"Shame on humanity that strong men should spend their time on these superstitions, spend all their time in inventing allegories to explain the most rotten superstitions of the world. Be bold; do not try to explain everything that you have. The fact is we have many superstitions, many a bad spot, a bad sore on our body—these have to be excised, cut off, and destroyed."

The remarks of the Swami are strong, but not too strong, for the Vámacháris of Bengal are guilty of practices which would disgrace the lowest savages.

The defence of Tantric rites is similarly condemned by the learned Jogendra Nath Bhattachárya :

"Reverence ought to be by all means shown to persons and institutions that have a just claim to it. But nothing can, in my opinion, be more sinful than to speak respectfully of persons who are enemies of mankind, and to whitewash rotten institutions by esoteric explanations and fine phrases."

The Rev. W. O. Simpson says of the Vámacháris in his edition of Moor's *Pantheon* :

"The orgies may not be so common or so abominable as they were; yet they occur far too frequently. I have heard of them on good authority in Madras; and some of the largest towns in the South and have been acquainted with many respectable men who have taken part in them." p. 365.

KANCHULIYAS.

This is a sect of which the existence may be questioned, notwithstanding the assertion that it is not uncommon in the South of India. The worship is that of SAKTI, and the practices are similar to those of the *Kaulas*, or *Vámacháris*. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but disregard even

* *Brahmantism and Hindutism*, pp. 190-196, abridged.

to natural restraints. On occasions of worship the female votaries are said to deposit their upper vests* in a box in charge of the *Guru*. At the close of the usual rites the male worshippers take each a vest from the box, and the female to whom the garment appertains, be she ever so nearly of kin to him, is the partner for the time of his licentious pleasures.†

KARARI.

The *Karari* is the worshipper of DEVI, in her terrific forms, and is the representative of the *Aghora Ghanta* and *Kápálika*,† who as lately only as seven or eight centuries ago, there is reason to suppose, sacrificed human victims to KALI, CHAMUNDA, CHHINNAMASTAKA, and other hideous personifications of the *Sakti* of SIVA. The attempt to offer human beings in the present day, is not only contrary to every known ritual, but it would be attended with too much peril to be practised, and consequently it cannot be believed that this sect is in existence: the only votaries, if any there be, consisting of the miscreants who, more for pay than devotion, inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, run sharp pointed instruments through their tongues and cheeks, recline upon beds of spikes, or gash themselves with knives, all which practices are occasionally met with throughout India, and have become familiar to Europeans from the excess to which they are carried in Bengal at the *Charak Pújá*, a festival which, as a public religious observance, is unknown anywhere else, and which is not directed nor countenanced by any of the authorities of the Hindus, not even by the *Tantras*.

SRI RAMAKRISHNA.

This ascetic, whose "*Life and Sayings*" has been published by Max Müller, promises to be the latest addition to the Hindu

* [Called *Kanchuli* in Tamil; hence the name of the sect.]

† This sect appears in the *Sankara Vijaya*, as the *Uchchhishta Ganapati*, or *Hairamba* sect, who declare that all men and all women are of one caste, and that their intercourse is free from fault.

The same sort of story is told, but apparently with great injustice, of the Mohammedan *Vyavaharis* or *Bohras*, and of a less known Mohammedan sect, the *Chiraghkesh*: something of the same kind was imputed to the early Christians by their adversaries.

† The following description of the *Kápálika* is from the *Sankara Vijaya* of *Anandagiri*:

"His body is smeared with ashes from a funeral pile, around his neck hangs a string of human skulls, his forehead is streaked with a black line, his hair is woven into the matted braid, his loins are clothed with a tiger's skin, a hollow skull is in his left hand (for a cup), and in his right he carries a bell, which he rings incessantly exclaiming aloud, Ho, *Sambhu*, *Bhairava*—ho! lord of *Káli*." [See also Prabodha, chandr., ed. Brockhaus, Act III, p. 53, v. 10.]

Calendar. *Sri* is often used as an honorific prefix to the names of deities, but also as a respectful prefix to the names of eminent persons.

He is classed among the Śáktas from his being a priest of Káli, and his worship of the "Divine Mother," though perhaps he may also be claimed as a Vaishnava.

Ramakrishna was born of Brahman parents in the year 1833 in a village 32 miles south of Burdwan. When 20 years of age, he joined his eldest brother who had been appointed priest of the temple of Káli, at Dakshinesvan, about four miles north of Calcutta. When his brother, a few months afterwards, had to resign the charge through illness, Ramakrishna succeeded him.

Max Müller says :

"He now began to look upon the image of the goddess Káli as his mother and the mother of the universe. He believed it to be living and breathing and taking food out of his hand. After the regular forms of worship he would sit there for hours and hours, singing hymns and talking and praying to her as a child to his mother, till he lost all consciousness of the outward world. People became divided in their opinions regarding him. Some held the young priest to be mad and some took him to be a great lover of God, and all this outward madness as the manifestation of that love." pp. 36, 37.

His visions and trances became longer and longer in duration. From time to time he would entirely lose his identity, so much so is to appropriate to himself the offerings brought for the goddess. Sometimes forgetting to adorn the image, he would adorn himself with the flowers. For twelve years he practised ascetic exercises. He was sustained in life at times only by his friends forcing one or two mouthfuls of food before he was lost again in deep Samádhi.

In the beginning of 1885, he suffered from a throat disease which developed into cancer. On August 16th, 1886, he entered into Samádhi from which he never returned.

Ramakrishna was unknown to the public till Keshub Chunder Sen wrote about him. In the year 1866 he called on Keshub who was so much impressed with his words that he would sit for hours at the feet of Ramakrishna, listening to him with rapture.

In a letter to Max Müller, Babu P. C. Mozoomdar expressed the following opinion of Ramakrishna :

"Both in Keshub's *Life and Teachings*, and in the old *Theistic Review*, I have frankly and warmly expressed my estimate of that saintly man and our obligations to him. But there was another side of his character which of course one could not take up because it was not edifying. His speech at times was abominably filthy. For all that I could not withdraw a single word I wrote in his praise. He did not know a word of Sanskrit and it is doubtful whether he knows enough Bengali." pp. 61, 62.

Ramakrishna's sayings.—These were collected and written down by his pupils in Bengali. An English translation of them was sent by Vivekananda to Max Müller, which he reprinted with such corrections as were absolutely necessary. He says of them :

“ There are many that remind us of old Sanskrit sayings of which there are several collections, all, however, in metrical form. The sayings of Ramakrishna are different because they are in prose, uttered evidently in the spur of the moment, and are tinged here and there with European ideas which must have reached Ramakrishna through his intercourse with Anglo-Indians, and not from books, for he was ignorant of English.”

As usual in Hindu writings, illustration is considered argument. The following is an example :

“ 269. As one can ascend to the top of a house by means of a ladder or a bamboo or a staircase or a rope, so diverse also are the ways and means to approach God, and every religion in the world shows one of their ways.”

That there are different ways of getting to the top of a house proves that demon worship, Hinduism, Buddhism, Muhammadanism, and Christianity are all true !

No. 337 says : “ Every man should follow his own religion,” so there could not be any religious improvement.

It would seem as if he considered morality equally unimportant with religious differences :

“ 223. When I look upon chaste women of respectable families, I see in them the Mother Divine, arrayed in the garb of a chaste lady ; and again, when I look upon the public women of the city, sitting in their open verandahs, arrayed in the garb of immorality and shamelessness, I see in them also the Mother Divine, sporting in a different way.”

Ramakrishna had a good memory. There are hundreds of sayings in the Hindu sacred books, very much like those in the collection printed by Max Müller.

MISCELLANEOUS SECTS.

The sects that have been described are those of the regular system, and particularly of what may be called Brahmanical Hinduism, emanating, more or less directly, from the doctrines of the original creed. Besides these there are a number which it is not so easy to class, although they are mostly referable to a common source, and partake, in many respects, of the same notions, especially of those of a *Vaishnava* and *Vedānta* tendency. They exist in various degrees of popularity, and date from various periods, and in most instances owe their institution to enthusiastic

or contemplative individuals, whose biography is yet preserved consistently enough by tradition.

This is not the case, however, with the first two on the list—the *Saurapátas* and *Gánapátas*: these are usually, indeed, ranked with the preceding divisions, and make, with the *Vaishnavas*, *Saivas*, and *Sáktas*, the five orthodox divisions of the Hindus: they are of limited extent and total insignificance.

SAURAPATAS, OR SAURAS.

The *Saurapátas* are those who worship SURYAPATI, the Sun-god, only; there are a few of them, but very few, and they scarcely differ from the rest of the Hindus in their general observances. The *Tilaka*, or frontal mark, is made in a particular manner, with red sandal, and the necklace should be of crystal: these are their chief peculiarities: besides which they eat one meal without salt on every Sunday, and each *Sankránti*, or the sun's entrance into a sign of the Zodiac: they cannot eat either until they have beheld the sun, so that it is fortunate that they inhabit his native region.

GANAPATYAS.

These are worshippers of GANESA, or GANAPATI, and can scarcely be considered as a distinct sect: all the Hindus, in fact, worship this deity as the obviator of difficulties and impediments, and never commence any work, or set off on a journey, without invoking his protection. Some, however, pay him more particular devotion than the rest, and these are the only persons to whom the classification may be considered applicable. GANESA, however, it is believed, is never exclusively venerated, and the worship, when it is paid, is addressed to some of his forms, particularly that of *Vaktratunda* and *Dhúndhiraj*.

PRAN NATHIS.

These are also called *Dhámis*: they owe their origin to PRAN NATH, a *Kshatriya*, who being versed in Mohammedan learning, as well as in his own, attempted to reconcile the two religions: with this view he composed a work called the *Mahitáriyal*, in which texts from the *Korán*, and the *Vedas* are brought together, and shewn not to be essentially different. PRAN NATH flourished about the latter part of AURANGZEB's reign, and is said to have acquired great influence with CHATTRASAL, *Rájá* of *Búndelkhand*,

by effecting the discovery of a diamond mine. *Bündelkhand* is the chief seat of his followers, and in *Punna* is a building consecrated to the use of the sect, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder.

As a test of the disciple's consent to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions: they continue to observe the practices and ritual of their forefathers, whether Musalman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission, that the God of both, and of all religions, is one and the same.

SADHS.

A full account of this sect of Hindu Unitarians, by the Reverend Mr. FISHER, was published in the *Missionary Intelligencer* some years ago, and some further notice of them is inserted in the *Transactions of the Royal Asiatic Society**, by Mr. TRANT. They are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of *Sádhs*, *Sádhus*, Pure or Puritans.

The *Sádhs* are found chiefly in the upper part of the *Doáb*, from *Farúkhábád* to beyond *Delhi*. In the former they occupy a suburb called *Sádhwára*, and are more numerous there than in any other town; their numbers are estimated at two thousand. There are said to be some at *Mirzapore*, and a few more to the South; their numbers, however, are limited, and they are chiefly from the lower classes.

The sect originated in the year of VIKRAMADITYA 1714 (A. D. 1658), according to Mr. TRANT, with a person named BIRBHAN, who received a miraculous communication from one UDAYA DAS, and in consequence taught the *Sádh* doctrines. Mr. FISHER calls BIRBHAN the disciple of JOGI DAS, who commanding a body of troops in the service of the *Rájá* of *Dholpur* was left as slain on the field of battle, but restored to life by a stranger in the guise of a mendicant, who carried him to a mountain, taught him the tenets of the faith, and having bestowed upon him the power of working miracles sent him to disseminate his doctrines. These circumstances are rather obscurely alluded to in the original authorities consulted on the present occasion, but they agree with

* [I, 251 ff.]

the above in considering BIRBHAN an inhabitant of *Brijhasir*, near *Nárnaul*, in the province of *Delhi*, as the founder of the sect, at the date above mentioned. BIRBHAN received his knowledge from the SAT GURU, the pure teacher, also called *Uda ká Dás*, the servant of the one God, and particularly described as the *Málek ká Hukm*, the order of the Creator, the personified word of God.

The doctrines taught by the superhuman instructor of BIRBHAN were communicated in *Sabdás* and *Sákhís*, detached Hindí stanzas like those of KABIR. They are collected into manuals, and read at the religious meetings of the *Sádhs*: their substance is collected into a tract entitled *Adi Upades*, first precepts, in which the whole code is arranged under the following twelve *Hukms*, or Commandments.

1. Acknowledge but one God who made and can destroy you, to whom there is none superior, and to whom alone therefore is worship due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. There is but one Lord, and the word of the Lord. He who meditates on falsehoods, practises falsehood, and commits sin, and he who commits sin falls into Hell.

2. Be modest and humble, set not your affections on the world, adhere faithfully to your creed, and avoid intercourse with all not of the same faith, eat not of a stranger's bread.

3. Never lie nor speak ill at any time to, or of any thing, of earth or water, of trees or animals. Let the tongue be employed in the praise of God. Never steal, nor wealth, nor land, nor beasts, nor pasture: distinguish your own from another's property, and be content with what you possess. Never imagine evil. Let not your eyes rest on improper objects, nor men, nor women, nor dances, nor shows.

4. Listen not to evil discourse, nor to any thing but the praises of the Creator, nor to tales, nor gossip, nor calumny, nor music, nor singing, except hymns; but then the only musical accompaniment must be in the mind.

5. Never covet any thing, either of body or wealth: take not of another. God is the giver of all things, as your trust is in Him so shall you receive.

6. When asked what you are, declare yourself a *Sádh*, speak not of caste, engage not in controversy, hold firm your faith, put not your hope in men.

7. Wear white garments, use no pigments, nor collyrium, nor dentifrice, nor *Menhdt*, nor mark your person, nor your forehead with sectarian distinctions, nor wear chaplets, or rosaries, or jewels.

8. Never eat nor drink intoxicating substances, nor chew *pán*, nor smell perfumes, nor smoke tobacco, nor chew, nor smell opium, hold not up your hands, bow not down your head in the presence of idols or of men.

9. Take no life away, nor offer personal violence, nor give dam-natory evidence, nor seize any thing by force,

10. Let a man wed one wife, and a woman one husband, let not a man eat of a woman's leavings, but a woman may of a man's, as may be the custom. Let the woman be obedient to the man.

11. Assume not the garb of a mendicant, nor solicit alms, nor accept gifts. Have no dread of necromancy, neither have recourse to it. Know before you confide. The meetings of the pious are the only places of pilgrimage, but understand who are the pious before you so salute them.

12. Let not a *Sádhi* be superstitious as to days, or to lunations, or to months, or the cries or appearances of birds or animals; let him seek only the will of the Lord.

These injunctions are repeated in a variety of forms, but the purport is the same, and they comprise the essence of the *Sádhi* doctrine which is evidently derived from the unitarianism of KABIR, NANAK, and similar writers, with a slight graft from the principles of Christianity. In their notions of the constitution of the universe, in the real, although temporary existence of inferior deities and their incarnations, and in the ultimate object of all devotion, liberation from life on earth, or *Mukti*, the *Sádhis* do not differ from other *Hindus*.

The *Sádhis* have no temples; but assemble at stated periods in houses, or courts adjoining set apart for this purpose. According to Mr. FISHER, their meetings are held every full moon, when men and women collect at an early hour, all bringing such food as they are able, the day is spent in miscellaneous conversation, or in the discussion of matters of common interest. In the evening they eat and drink together, and the night is passed in the recitation of the stanzas attributed to BIRBHAN, or his preceptor, and the poems of DADU, NANAK, or KABIR.

From the term they apply to the deity, SATNAM, the *true* name, the *Sádhis* are also called *Satnámsi*; but this appellation more especially indicates a different, although kindred, sect.

SATNAMIS.

These profess to adore the true name alone, the one God, the cause and creator of all things, *Nirgun*, or void of sensible qualities, without beginning or end.

They borrow, however, their notions of creation from the *Vedánta* philosophy, or rather from the modified form in which it is adapted to vulgar apprehension. Worldly existence is illusion, or the work of MAYA, the primitive character of BHAVANI, the wife of SIVA. They recognise accordingly the whole Hindu Pantheon—and, although they profess to worship but one God, pay reverence to what they consider manifestations of his nature visible in the *Avatárs*, particularly RAMA and KRISHNA.

Unlike the *Sádhs* also, they use distinctive marks, and wear a double string of silk bound round the right wrist. Frontal lines are not invariably employed, but some make a perpendicular streak with ashes of a burnt offering made to HANUMAN.

Their moral code is something like that of all *Hindu* quietists, and enjoins indifference to the world, its pleasures or its pains, implicit devotion to the spiritual guide, clemency and gentleness, rigid adherence to truth, the discharge of all ordinary, social or religious obligations, and the hope of final absorption into the one spirit which pervades all things.

There is little or no difference therefore in essentials between the *Satnámis* and some of the *Vaishnava* unitarians, but they regard themselves as a separate body, and have their own founder JAGJIVAN DAS. He was a *Kshatriya* by birth, and continued in the state of *Grihastha*, or house-holder, through life: he was a native of *Oude*, and his *Samádh*, or shrine, is shewn at *Katwa*, a place between *Lucknow* and *Ajúdhyá*. He wrote several tracts, as the *Jnán Prakás*, *Mahápralaya*, and *Prathama Grantha*: they are in *Hindi* couplets; the first is dated in *Samvat* 1817, or A. D. 1761, the last is in the form of a dialogue between SIVA and PARVATI. The following is from the *Mahápralaya*:

“The pure man lives amidst all, but away from all: his affections are engaged by nothing: what he may know he knows, but he makes no enquiry: he neither goes nor comes, neither learns nor teaches, neither cries nor sighs, but discusses himself with himself. There is neither pleasure nor pain, neither clemency nor wrath, neither fool nor sage to him. JAGJIVANDAS asks, does any one know a man so exempt from infirmity who lives apart from mankind and indulges not in idle speech?”

SIVA NARAYANIS.

This is another sect professing the worship of one God, of whom no attributes are predicated. Their unitarianism is more unqualified than that of either of the preceding, as they offer no worship, pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. They also differ from all in admitting proselytes alike from Hindus or Mohammedans, and the sect comprises even professed Christians from the lower classes of the mixed population.

Admission into the sect is not a matter of much ceremony, and a *Guru*, or spiritual guide, is not requisite; a few *Siva Náráyanis* assemble at the requisition of a novice, place one of their text-books in the midst of them, on which betel and sweet-meats have previously been arranged. After a while these are

distributed amongst the party, a few passages are read from the book, and the sect has acquired a new member.

Truth, temperance, and mercy are the cardinal virtues of this sect, as well as of the *Sádhs*; polygamy is prohibited, and secular marks are not used: conformity to the external observances of the Hindus or Mohammedans, independently of religious rites, is recommended, but latitude of practice is not unfrequent; and the *Siva Náráyanis*, of the lower orders, are occasionally addicted to strong potations.

The sect derives its appellation from that of its founder SIVANARAYAN, a *Rájput*, of the *Nerivána* tribe, a native of *Chandávan*, a village near *Gházípur*: he flourished in the reign of MOHAMMED SHAH, and one of his works is dated *Samvat*, 1791, or A. D. 1735. He was a voluminous writer in the inculcation of his doctrines, and eleven books, in Hindi verse, are ascribed to him. They are entitled: *Lao* or *Lava Granth*, *Sántvilás*, *Vajan Granth*, *Sántsundara*, *Gurunyás*, *Sántáchári*, *Sántopadesa*, *Sabdávali*, *Sántparvána*, *Santmahimá*, *Sántsagar*.

There is also a twelfth, the Seal of the whole, but it has not yet been divulged, remaining in the exclusive charge of the head of the sect. This person resides at *Balsande*, in the *Gházípur* district, where there is a college and establishment.

The *Sivanáráyanis* are mostly *Rájputs*, and many are *Sipáhis*: many of the Up-country Bearers also belong to the sect. The members are said to be numerous about *Gházípur*, and some are to be met with in Calcutta.

SUNYAVADIS.

The last sect which it has been proposed to notice is one of which the doctrines are atheistical. There is no novelty in this creed, as it was that of the *Ohárvákas* and *Nástikas*, and is, to a great extent, that of the *Bauddhas* and *Jains*; but an attempt has been recently made to give it a more comprehensive and universal character, and to bring it within the reach of popular attraction.

A distinguished Patron of the *Súnyavádís* was DAYARAM, the *Rájá* of *Hatras*, when that fortress was destroyed by the Marquis of HASTINGS. Under his encouragement a work in Hindi verse was composed by BAKHTAVAR, a religious mendicant, entitled the *Súnisár*, the essence of emptiness, the purport of which is to shew that all notions of man and God are fallacies, and that nothing is. A few passages from this book will convey an idea of the tenets of the sect.

“Whatever I behold is Vacuity. Theism and Atheism—MAYA and BRAHM—all is false, all is error; the globe itself, and

the egg of BRAHMA, the seven *Dwipas* and nine *Khandas*, heaven and earth, the sun and moon, BRAHMA, VISHNU and SIVA, KURMA and SESA, the *Guru* and his pupil, the individual and the species, the temple and the god, the observance of ceremonial rites, and the muttering of prayers, all is emptiness. Speech, hearing and discussion are emptiness, and substance itself is no more."

"Let every one meditate upon himself, nor make known his self-communion to another; let him be the worshipper and the worship, nor talk of a difference between this and that; look into yourself and not into another, for in yourself that other will be found. There is no other but myself, and I talk of another from ignorance. In the same way as I see my face in a glass I see myself in others; but it is error to think that what I see is not my face, but that of another—whatever you see is but yourself, and father and mother are non-entities; you are the infant and the old man, the wise man and the fool, the male and the female: it is you who are drowned in the stream, you who pass over, you are the killer, and the slain, the slayer and the eater, you are the king and the subject. You seize yourself and let go, you sleep, and you wake, you dance for yourself and sing for yourself. You are the sensualist and the ascetic, the sick man and the strong. In short, whatever you see, that is you, as bubbles, surf, and billows are all but water."

"When we are visited in sleep by visions, we think in our sleep that those visions are realities—we wake, and find them falsehoods, and they leave not a wreck behind. One man in his sleep receives some information, and he goes and tells it to his neighbour: from such idle narrations what benefit is obtained? What will be left to us when we have been winnowing chaff?"

"I meditate upon the *Sîni* Doctrine alone, and know neither virtue nor vice—many have been the princes of the earth, and nothing did they bring and nothing took they away; the good name of the liberal survived him, and disrepute covered the niggard with its shadow. So let men speak good words, that none may speak ill of them afterwards. Take during the few days of your life what the world offers you. Enjoy your own share, and give some of it to others: without liberality, who shall acquire reputation? Give ever after your means, such is the established rule. To some give money, to some respect, to some kind words, and to some delight. Do good to all the world, that all the world may speak good of you. Praise the name of the liberal when you rise in the morning, and throw dust upon the name of the niggard. Evil and good are attributes of the body; you have the choice of two sweetmeats in your hands. KARNA was a giver of gold, and JANAKA as liberal as wise. SIVI, HARISCHANDRA, DADHICHA, and many others, have acquired by their bounty fame throughout the world."

"Many now are, many have been, and many will be—the world is never empty; like leaves upon the trees, new ones blossom as the old decay. Fix not your heart upon a withered leaf, but seek the shade of the green foliage: a horse of a thousand rupees is good for nothing when dead, but a living tattoo will carry you along the road. Have no hope in the man that is dead, trust but in him that is living. He that is dead will be alive no more: a truth that all men do not know; of all those that have died, has any business brought any one back again, or has any one brought back tidings of the rest? A rent garment cannot be spun anew, a broken pot cannot be pieced again. A living man has nothing to do with heaven and hell, but when the body has become dust, what is the difference between a jackass and a dead Saint?"

"Earth, water, fire, and wind blended together constitute the body—of these four elements the world is composed, and there is nothing else. This is BRAHMA, this is a pismire, all consists of these elements, and proceeds from them through separate receptacles."

"Beings are born from the womb, the egg, the germ, and vapour."

"*Hindus* and *Musalman*s are of the same nature, two leaves of one tree—these call their teachers *Mullás*, those term them *Pandits*; two pitchers of one clay: one performs *Namáz*, the other offers *Pujá*: where is the difference? I know of no dissimilarity—they are both followers of the doctrine of Duality—they have the same bone, the same flesh, the same blood, and the same marrow. One cuts off the foreskin, the other puts on a sacrificial thread. Ask of them the difference, enquire the importance of these distinctions, and they will quarrel with you: dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to the truth, the doctrine of DAYARAM."

"I fear not to declare the truth; I know no difference between a subject and a king; I want neither homage nor respect, and hold no communion with any but the good: what I can obtain with facility that will I desire, but a palace or a thicket are to me the same—the error of *mine* and *thine* have I cast away, and know nothing of loss or gain. When a man can meet with a preceptor to teach him these truths, he will destroy the errors of a million of births. Such a teacher is now in the world, and such a one is DAYARAM."

CONCLUDING REMARKS.

The survey that has thus been taken of the actual state of the Hindu religion will shew, that its internal constitution has not been exempt from those varieties, to which all human systems of belief are subject, and that it has undergone great and frequent modifications, until it presents an appearance which, there is great reason to suppose, is very different from that which it originally wore.

The precise character of the primitive Hindu system will only be justly appreciated, when a considerable portion of the ritual of the *Vedas* shall have been translated, but some notion of their contents and purport may be formed from Mr. COLEBROOKE'S account of them,* as well as from his description of the religious ceremonies of the Hindus.† It is also probable that the Institutes of MANU, in a great measure, harmonise with the *Vaidik* Code.

From these sources then it would seem, that some of the original rites are still preserved in the *Homa*, or fire offerings, and in such of the *Sanskāras*, or purificatory ceremonies, as are observed at the periods of birth, tonsure, investiture, marriage and cremation. Even in these ceremonies, however, formulæ borrowed from the *Tantras* assume the place of the genuine texts, whilst on many occasions the observances of the *Vedas* are wholly neglected. Nor is this inconsistent with the original system, which was devised for certain recognised classes into which the Hindu community was then divided, and of which three out of four parts no longer exist—the Hindus being now distinguished into Brahmins and mixed castes alone—and the former having almost universally deviated from the duties and habits to which they were originally devoted. Neither of these classes, therefore, can with propriety make use of the *Vaidik* ritual, and their manual of devotion must be taken from some other source.

How far the preference of any individual Divinity as an especial object of veneration is authorised by the *Vedas*, remains yet to be determined; but there is no reason to doubt that most of the forms to which homage is now paid are of modern canonization. At any rate such is the highest antiquity of the most celebrated Teachers and Founders of the popular sects; and BASAVA in the *Dekhan*, VALLABHA SVAMI in *Hindustan*, and CHAITANYA in *Bengal*, claim no earlier a date than the eleventh and sixteenth centuries.

* Asiatic Researches, Vol. VIII. [Essays, p. 1—69.]

† Asiatic Researches, Vol. VII. [Essays, p. 76—142.]

Consistent with the introduction of new objects of devotion is the elevation of new rates of individuals to the respect or reverence of the populace as their ministers and representatives. The Brahmans retain, it is true, a traditional sanctity; and when they cultivate pursuits suited to their character, as the Law and Literature of their sacred language, they receive occasional marks of attention, and periodical donations from the most opulent of their countrymen. But a very mistaken notion prevails generally amongst Europeans of the position of the Brahmans in Hindu society, founded on the terms in which they are spoken of by MANU, and the application of the expression 'Priesthood' to the Brahmanical Order by Sir WILLIAM JONES. In the strict sense of the phrase it never was applicable to the Brahmans; for although some amongst them acted in ancient times as family priests, and conducted the fixed or occasional ceremonials of household worship, yet even MANU* holds the Brahman, who ministers to an idol, infamous during life, and condemned to the infernal regions after death, and the Sanskrit language abounds with synonymes for the priest of a temple, significant of his degraded condition both in this world and the next. Ministrant Priests in temples, therefore, the Brahmans, collectively speaking, never were—and although many amongst them act in that capacity, it is no more their appropriate province than any other lucrative occupation. In the present day, however, they have ceased to be in a great measure the ghostly advisers of the people, either individually or in their households. This office is now filled by various persons, who pretend to superior sanctity, as *Gosáins*, *Vairágis*, and *Sannyásis*. Many of these are Brahmans, but they are not necessarily so, and it is not as Brahmans that they receive the veneration of their lay followers. They derive it, as we have seen, from individual repute, or more frequently from their descent from the founder of some particular division, as in the case with the *Gokulastha Gosáins* and the *Gosvámis* of Bengal. The Brahmans as a caste exercise little real influence on the minds of the Hindus beyond what they obtain from their numbers, affluence and rank. As a hierarchy they are null, and as a literary body they are few, and meet with but slender countenance from their countrymen or their foreign rulers. That they are still of great importance in the social system of British India, is unquestionable, but it is not as a priesthood. They bear a very large proportion to all the other tribes; they are of more respectable birth, and in general of better education; a prescriptive reverence for the order improves these advantages, and Brahmans are accordingly numerous amongst the most affluent and distinguished members of every Hindu state. It is

* [III, 152. See also Lassen, Ind. Alt., I, 794.]

only, however, as far as they are identified with the *Gurus* of the popular sects, that they can be said to hold any other than secular consideration.

Aware apparently of the inequality upon which those *Gurus* contended with the long established claims of the Brahmanical tribe, the new teachers of the people took care to invest themselves with still higher pretentions. The *Acharya* or *Guru* of the three first classes is no doubt described by MANU* as entitled to the most profound respect from his pupil during pupilage, but the *Guru* of the present day exacts implicit devotion from his disciples during life.† It is unnecessary here to repeat what there has been previous occasion to notice with respect to the extravagant obedience to be paid by some sectarians to the *Guru*, whose favour is declared to be of much more importance than that of the god whom he represents.

Another peculiarity in the modern systems which has been adverted to in the preceding pages is the paramount value of *Bhakti*—faith—implicit reliance on the favour of the Deity worshipped. This is a substitute for all religious or moral acts, and an expiation for every crime. Now, in the *Vedas*, two branches are distinctly marked, the practical and speculative. The former consists of prayers and rules for oblations to any or all of the gods—but especially to INDRA and AGNI, the rulers of the firmament and of fire, for positive worldly goods, health, posterity and affluence. The latter is the investigation of matter and spirit, leading to detachment from worldly feelings and interests, and final liberation from bodily existence. The first is intended for the bulk of mankind, the second for philosophers and ascetics. There is not a word of faith, of implicit belief or passionate devotion in all this, and they seem to have been as little essential to the primitive Hindu worship as they were to the religious systems of Greece and Rome. *Bhakti* is an invention, and apparently a modern one‡, of the Institutors of the existing sects, intended, like that of the mystical holiness of the *Guru*, to extend their own authority. It has no doubt exercised a most mischievous influence upon the moral principles of the Hindus.

Notwithstanding the provisions with which the sectarian *Gurus* fortified themselves, it is clear that they were never able to enlist the whole of Hinduism under their banners, or to suppress all doubt and disbelief. It has been shewn in the introductory pages of this essay, that great latitude of speculation

* II, 192 ff.

† Many passages from modern Tantras, such as the Rudra Yámala, Gupta Sádhana Tantra, Vrihan Nila Tantra, and others, are quoted in the Pránatoshaní, fol. 49—55.]

‡ [See, however, Burnouf, Bhág. Pur. I, p. CXI. Lassen, Ind. Alt., II, 1096 ff.]

has always been allowed amongst the Brahmans themselves, and it will have been seen from the notices of different sects, that scepticism is not unfrequent amongst the less privileged orders. The tendency of many widely diffused divisions is decidedly monotheistical, and we have seen that both in ancient and modern times attempts have been made to inculcate the doctrines of utter unbelief. It is not likely that these will ever extensively spread, but there can be little doubt that with the diffusion of education independent enquiry into the merits of the prevailing systems and their professors will become more universal, and be better directed. The germ is native to the soil: it has been kept alive for ages under the most unfavourable circumstances, and has been apparently more vigorous than ever during the last century. It only now requires prudent and patient fostering to grow into a stately tree, and yield goodly fruit.

INDEX.

	PAGE		PAGE
Abhigamanam	... 24	Dasnāmi Dandis	... 105
Acharlu	... 26	Devi	... 131
Adwaitanand	... 80	Digambaras	... 13
Agamas	... 102	Diksha	... 137
Aghoris	... 121	Durgā	... 132
Aghorpanthis	... 121	Dwaita	... 74
Akāsmukhis	... 122		
Alakh	... 123	Fakir	... 97
Anandagiri	... 8		
Ananda, Tirtha	... 76	Gaddi	... 52
Arnould, Sir Joseph	... 69	Ganesa	... 11
Asrama	... 103	Ganapatyas	... 143
Atits	... 37	Gauranga, Lord	... 89
Avadhūtas	... 124	Gopichandana	... 22
		Goraknāth	... 113
Basava	... 119	Gosain	... 27
Basava Purāna	... 118	Gúdaras	... 122
Bauddhas	... 13		
Bhagavatas	... 9	Hansa	... 121
Bhairava	... 12	Harischandis	... 95
Bhakta, Bhagat	... 9	Harivans	... 93
Bhakta Māla	... 5	Hinduism, Ancient	... 7
Bhakti	... 153	Holi	... 14
Bhaskara	... 13		
Bhattachāryya, J. N. 26, 37, 52, 77, 89		Ijya	... 24
Bhattiahs	... 68	Introductory Observations	... 1
Bombay Maharaja Case	... 67		
Brahmachāris	... 124	Jainas	... 13
Brahma Sampradayis	... 72	Jalashayis	... 122
		Jangamas	... 116
Cat-hold Theory	... 25	Jogis	... 110
Chaitanya	... 78		
Charan Das	... 94	Kabir	... 37
Charan Dasis	... 94	Kabir Chaura	... 49
Charvākas	... 12	Kabirpanthis	... 49
Chatterjee's, B. C., Life of		Kālī	... 132
Krishna	... 100	Kanchuliyas	... 139
Chelas	... 28	Kāmphātās	... 114
		Kanfar Yogis	... 123
Dādu	... 54	Kāpālikas	... 12
Dādu Panthis	... 53	Karari	... 140
Dādu's Sayings	... 55	Karsandas Mulji	... 67
Dakshinas	... 130	Kartā Bhājas	... 87
Dakshinachāris	... 130	Kaula	... 132
Danda	... 97	Kedārnāth	... 107
Dandis	... 103	Khākis	... 50
Dasahara	... 132	Krishnaism	... 99
Dasnāmis	... 103	Kumarila Bhatta	... 14

	PAGE		PAGE
Linga	... 100	Saktas	18, 125
McMurdo, Captain	... 68	Sakti	... 125
Madhwachárya	... 72	Sálagráma	... 9
Mádhwacháris	... 72	Sampradayas	... 19
Madho Das	... 96	Sankhachuda	... 92
Madhavis	... 96	Sanakadi Sampradayis	... 77
Mahant	... 28	Sankaráchárya	... 106
Maharájas	... 69	Sankara Vijaya	... 106
Maluk Dasis	... 51	Sankirtan	... 89
Makáras	... 133	Sannyásis	... 96
Mantra	... 22	Sarva Darsana Sangraha,	8, 11, 101
Math	... 28	Sauras	... 143
Matrika-bheda Tantra	... 138	Sausse, Sir Matthew	... 68
Mirabais	... 70	Sena	... 59
Miscellaneous Sects	18, 142	Senapanthis	... 59
Monkey-hold Theory	... 25	Siva Náráyanis	... 147
Mudra	... 133	Spashta Dáyakas	... 87
Nabhaji	... 5, 34	Sri Sampradayis	... 19
Nágas	98, 124	Sri Vaishnavas	... 25
Nakhis	... 122	Sukharas	... 123
Nimbáditya	... 77	Súnyavádis	... 148
Nimavats	... 77	Súr Das	... 34
Nityanand	78, 81	Súrdásis	... 34
Padma Purána	... 6	Sursuranand	... 32
Panchadhunis	... 122	Swámi Náráyan of Gujarat	... 70
Paramahansa	... 120	Swetámbaras	... 13
Pasu	... 102	Tantras	... 129
Pati	... 102	Tengalai	... 25
Pipa	... 32	Tika	... 29
Prakriti	... 128	Tridandi Sannyásis	... 97
Prannathis	... 143	Tripundra	... 104
Purushottam	... 24	Tulasi Das	... 35
Rádhá	... 91	Tuluva	... 73
Rádhá Vallabhacháris	... 91	Udipi	... 72
Rai Das	... 51	Ukharas	... 123
Rai Dasis	... 57	Upádánam	... 24
Ramaini	... 43	Urdhabáhus	... 122
Rámánuja	9, 19, 25	Urdhamukhis	... 122
Rámánujas	... 21	Vaikuntha	... 24
Rámánand	... 31	Vairágis	... 98
Rámats	... 52	Vadagalai	... 25
Rámavats	... 26	Vaishnavaism	17, 19
Ram Sanekis	... 52	Vaishnavas of Bengal	... 78
Ras Mandalis	... 68	Vallabhaswámi	... 60
Ráth Yátra	... 64	Vallabhacháris	... 61
Rudra Sampradayis	... 60	Vámacháris	... 132
Rukharas	... 123	Vámis	... 132
Sabda of Kabir	... 44	Vibhúti	... 104
Sádhis	... 144	Visishtadwaita	... 23
Saivas	17, 100	Vrihaspati	... 3
Sakhi Bhavas	... 94	Yogis	... 110
Sákhis of Kabir	... 45		

APPENDIX.

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